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Dr. Fry conducts CBS "Summer School" session

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INSIDE THE CAGE

CHANGING TRAINS in a southern city, I walked through the wrong door and found myself in a waiting room filled with Negroes. I received some curious looks and some hostile ones. Before I retreated, I noticed a high iron fence topped by sharp spikes. On the other side, in the same room, were white-skinned people.

I FOUND MY WAY through the door marked "White." There was the same fence, seen from the other side, with black-skinned people behind it. I cringed at the social and emotional implications of the spiked fence.

The people beyond the fence looked as though they were in a cage. Suddenly I wondered whether I was on the outside looking in or on the inside looking ou Perhaps we on the white side of the fenc were in a cage of our own making.

This not-too-whimsical thought pu sued me as I boarded the train, and began to see its international implic tions. Nations cage themselves, too. W do with our race problem what ou European allies do with their vestiges colonialism, and what Spain and the Irc Curtain countries do with denial of r ligious freedom. When some deep rooted phase of the status quo is cri icized by other nations, we build a fen around it and call it "internal affairs How long will it be before we reali that people from the outside can loo through the bars?

—ROBERT E. VAN DEUSEN

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Dr. Franklin Clark Fry, president of the ULCA, was spokesman for Protestantism during the week which the CBS-TV "Summer School" program devoted to discussion of the major religious groups in America. For a complete account see story on page 19.

THE CHURCH IN THE NEWS

Communists can come to Evanston

A dozen delegates from Communist countries—especially Czechoslovakia and Hungary—are expected at the World Council of Churches assembly next August. The assembly is scheduled for Evanston, Illinois, but might be transferred to a Canadian city if delegates from Red countries are fenced out of the U.S. by the McCarran-Walter immigration law.

Last month the United Church of Canada executive, Dr. Gordon Sisco, warned that Canada may be called on to provide the World Council with a meeting place because of the U.S. barrier to visitors from Red countries. That's a "fairy tale," replied Senator Pat McCarran. The law he helped write would not prevent short-term entry to the U.S. of churchmen from Iron Curtain lands, he said. In special cases the law can be relaxed, even to permit Communists to attend meetings in the United States.

Senator McCarran said the delegates could come to the church assembly "as long as they mind their own business, leave when they are supposed to, and don't participate in sabotage or propaganda against this country."

Officials at the U.S. Department of Justice said final approval of any World Council delegates can be given by Attorney General Herbert Brownell and Secretary of State John Foster Dulles.

Hungarians look forward to assembly

World Council leaders have eagerly encouraged representatives of Red countries in attending international church assemblies. They don't want the Iron Curtain to prevent Christians from talking with one another.

In Communist countries there is enthusiasm for the opportunity to meet with Christians of the West at the Evanston assembly next year. In Budapest in mid-August Hungarian Lutheran and Reformed church leaders published a 25,000-word statement explaining their ideas about subjects to be considered at Evanston.

"We are convinced that the antagonisms between the countries cannot obstruct the fellowship between the churches," said the Hungarians. Churchmen of the East and West "must carefully listen to each other's testimonies, learning, with an open mind, from each other . . . We think it is the task of the World Council of Churches to express the common witness of the churches that live in various life situations, in a truly ecumenical spirit, indicating the points on which the churches, for the time being, cannot agree."

Men who now lead the Hungarian Protestant churches have collaborated with their Communist government, but say they do not accept Marxist materialism. "We have never kept secret that the world view of philosophical materialism is alien to us men of the faith of Jesus Christ," they said in their August memorandum.

Catholics get ready for refugees

American Roman Catholics were in Rome last week arranging for immigration of Italians into the U.S. under the new Watkins Act. The refugee law passed by the Congress in midsummer specifies that 60,000 Italians may be among the 214,000 non-quota immigrants entering the United States in the next three years.

Americans conferred with officials of

the Italian government and the Vatican on strategy for bringing in the immigrants. It is unlikely that any will reach the U.S. before Christmas, said Msgr. Edward E. Swanstrom.

Lutherans should begin immediately to "gather offers for jobs and housing" for immigrants, said Dr. Clarence E. Krumbholz of the National Lutheran Council. A specific promise of a home and employment must be secured for each immigrant. No "blanket assurances," such as the National Lutheran Council provided in the DP resettlement, will be permitted under the Watkins Act.

German situation improves

After the September 6 election in West Germany the East German Communists might abandon their lenient policy toward the churches in the Soviet Zone. But even though German churchmen weren't sure how long they could expect the peace to last, they appreciated the recent improvement in the situation.

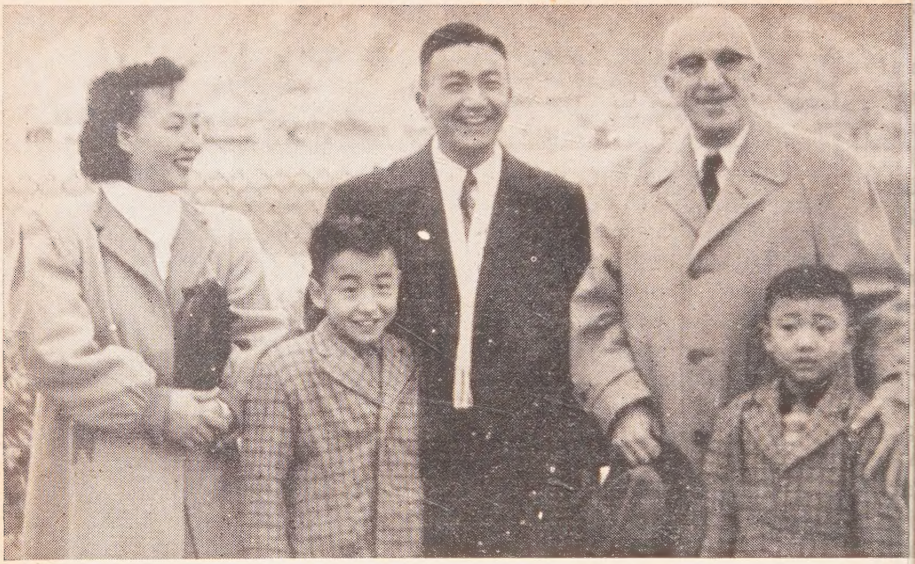
In late August the Communists returned to the Lutheran Church of Saxony the Mansfeld Castle property, near Eisleben, which had been seized in April. In the June 10 agreement with the church the Communists had specified they were going to keep the castle. It had been used by the church as a training school for deacons.

About half of the Protestant pastors and church workers arrested in recent months had been released from East German jails by mid-August. There were 39 set free, said the press office of the Church of Berlin-Brandenberg. About 40 are still under arrest.

Malayan venture begins

A new frontier opened for United Lutherans this month as missionaries sailed for Malaya to begin work in Kuala Lumpur and in the "new villages" the British have established for many of the Malayan Chinese. Dr. Paul P. Anspach, who studied the "new village" situation in mid-winter (*see photo, below*) left by plane for the Orient on Sept. 3. He

WIRE-ENCLOSED VILLAGES KEEP OUT COMMUNIST RAIDS
Dr. Anspach is returning to Malaya



THE CHU FAMILY WILL GO ALONG
Coats won't be needed this time (photo was taken last December)

was chosen to lead the new project because of his long experience as a missionary in China.

Also assigned to the field are the Rev. and Mrs. Douglas Erickson and Miss Clara Sullivan, all China veterans. The Ericksons sailed in August. Mr. and Mrs. George Frock of Springfield, Ohio, will join the Malaya staff soon. Mr. Frock will be business manager of the mission.

From the beginning of the new work, the Americans will co-operate with Chinese Lutheran missionaries coming from Hong Kong. First to go to Malaya will be Mr. Daniel Chu, who was graduated from Wittenberg College and Hamma Divinity School. He will be ordained to the ministry by Dr. Anspach in Malaya, by authority of a ULC synod. Other missionaries from China are expected later.

Advertising pays Catholics

Knights of Columbus advertisements explaining Roman Catholic teaching had been published for five years in leading American magazines and newspaper Sunday sections. Results were added up midsummer, as the Knights held their annual convention in St. Paul, Minn.

There had been 1,296,236 inquiries response to the ads, the Knights were told. Nearly 10 per cent of the inquirers (117,282 persons) enrolled for Catholic instruction by mail. The Knights did not say how many entered the church.

But results may be greater than the figures indicate, said Luke H. Hart, chairman of the advertising committee. "Many anti-Catholic rumors have been stamped out. Many delinquent Catholics have been moved to resume the practice of their faith. People have been influenced to go directly to a parish priest for baptism as a result of reading an ad."

At a Catholic meeting in New York last month Bishop Edwin V. O'Hara said that 27 per cent of all babies born in the United States last year were baptized Roman Catholic, in contrast to 16 per cent in 1932.

Clergy versus Kinsey

There were two heat waves in the U.S. in late August: 1) one that sent thermometers into the high nineties in a dozen states, and 2) the other produced among clergymen by previews of Dr. Alfred Kinsey's *Sexual Behavior in the Human Female.*

"Every self-respecting Hoosier must profoundly regret the notoriety Dr. Kinsey has brought to our renowned Indiana University," announced Roman Catholic Archbishop Paul C. Shulte of Indianapolis. The (Jersey City) *Journal* summed up clerical reaction to Kinsey by calling the book "an atomic bomb designed to destroy what is left of sex morality in the United States." Jersey City officials said they might ban the sale of the book.

Hundreds of clergymen—Protestant, Catholic, and Jewish—were quoted in newspapers regarding their opinion of Kinsey. Most of them thought the statistics on immorality are wildly unscientific.

"It is obvious that, with fewer than 6,000 of the more than 75 million women in this country questioned, Kinsey failed to take an adequate sample," said the Rev. Paul L. Tilden at National Council of Churches headquarters. "He can't say on that basis what the morals of American women are."

Men are more than animals

Clergymen felt that Dr. Kinsey is promoting a naturalistic and pagan attitude toward human behavior. "My feeling is that, Kinsey notwithstanding, we are still more than animals," said Dr. Frederick M. Morris of St. Mark's Cathedral (Episcopal) in Minneapolis. Churchmen feared that the Kinsey propaganda in favor of a naturalistic view of sex would encourage many to adopt it as a guide for their own behavior.

A U.S. Congressman, Louis B. Heller of Brooklyn, asked the Post Office Department to ban the Kinsey book from the mail until a Congressional investigation can be made. "Kinsey is more dangerous than communism," said one critic of the book which—three weeks before its date of publication—had reaped more publicity than any other volume of the year.

McMichael testimony will be studied

Search for communism among U.S. clergymen, begun by Representative Harold Velde in the House Committee on Un-American Activities, had focused on one man, the Rev. Jack McMichael. Two former Communists swore he was a member of the Communist Party, and two other witnesses asserted he was closely tied up with Party activities. Mr. McMichael denied all charges.

Testimony in the McMichael hearing before the Congressional Committee in July would be submitted to the U.S. Department of Justice for analysis, Mr. Velde said on August 24. "Somebody has committed perjury." The FBI, said Mr. Velde, has facilities for tracking down the facts.

Lutheran plane rushes vaccine

Big shipping crates had been unloaded at the Liberian port, Monrovia, and out of them came the American plane, the "Frank Gilman," intended for use on the United Lutheran mission field. In mid-August the plane got its first big assignment—to help in heading off a smallpox epidemic in Womai, deep in the interior.

Dr. Earl Reber, missionary-physician at the Curran Memorial Hospital, sent the Liberian health department the smallpox warning and asked for vaccine for 10,000 treatments. Rain was falling heavily as the little plane started its run for Zorzor, but the missionary-pilot, Paul Knecht, got through safely.

In favor of free bus rides

The question in Cranston, Rhode Island, was whether the local school board is required to give free bus transportation to Roman Catholic parochial school pupils living outside the district. The state law says parochial school pupils are entitled to the same rights and privileges as public school pupils. To bring the Catholic children to St. Matthew's school would be granting them more rights than public school pupils get, the Cranston board decided.

To Dr. Michael Walsh, Rhode Island's commissioner of education, the question seemed bigger than measuring the miles the school children are obliged to travel. He reversed the Cranston school board's ruling, and said: "The First Amendment of the U.S. Constitution requires that the State be neutral in its relations with groups of religious believers. It does not require the State to be their adversary. The power of the State is no more to be used as a handicap to the religious than it is to favor them."

The decision will be appealed to the State Board of Education, and perhaps to the Rhode Island Supreme Court.

More school bus cases

Missouri's Supreme Court in early summer decided unanimously that the use of public funds to transport parochial school pupils is illegal. The ruling reversed a circuit court decision that 18 Roman Catholic children must be transported at public expense from the Commerce school district to the adjacent Benton district in Scott County.

A New Mexico district court last month ruled against a county school board which permitted parochial school pupils to ride public school buses. State laws seem to permit counties to pay school districts for parochial school pupil transportation, but not to permit school districts to meet the expense themselves. The New Mexico case has been appealed to the state Supreme Court.

Catholics and Lutherans ride together

Roman Catholic and Lutheran parochial school pupils in an Ohio community will ride to school together on the same bus this fall.

The pupils attend parochial schools in Elyria, near Cleveland, but they live in the neighboring community of East Carlisle. When they were barred from public school buses by an East Carlisle school board decision last June, St. Mary's Catholic parish decided to buy its own bus. Said Monsignor William L. Newton, St. Mary's pastor, "It was the only thing we could do after the school board decision. We decided to carry the Lutheran children, too, because there are only five of them and their school is only a half block from ours."

The Rev. P. M. Schroeter, principal of St. John's Lutheran parochial school, said that the Lutheran parish was leaving it up to the East Carlisle Lutheran families to work out transportation arrangements with St. Mary's.

Churches keep cool

Reducing the temperature in churches on midsummer Sundays increases the offerings, it was reported in August by the manufacturers of air conditioning equipment. There has been an attendance increase of 50 per cent in some churches with larger offerings resulting. Also the people pay better attention to the sermon.

First Baptist Church of Waco, Texas reported it had spent $30,000 for its air conditioning, and gained so much in membership that income increased $50,000 in one year. Most of the church air conditioning has been installed in Southern cities. General Electric reports

LUTHERANS WENT TO INDIANA FAIR
Copies of "The Lutheran" were given away

sale of equipment to 15 churches in the New Orleans area this year, in contrast to one in 1952. About 3 per cent of all U.S. churches seating as many as 100 people now have refrigerated air.

Church at the county fair

For the first time the annual fair in Wayne County, Indiana, had a booth devoted to "The Lutheran Church," sponsored by five Lutheran churches in Richmond and one in Pershing.

The Lutheran booth, manned during the six-day fair by members of Lutheran congregations, supplied information on each sponsoring church and its denomination. Participating churches were members of the American Lutheran Church and the United Lutheran Church.

Protestant, Catholic, and Jewish women signed up for service at New York State's annual fair, held in Syracuse, Aug. 31 to Sept. 7. Literature regarding the varied faiths was distributed.

At the Michigan State Fair, Sept. 6, a Sunday sunrise service was planned, with Judge Luther Youngdahl as speaker. Dr. Frank P. Madsen, president of the ULC Michigan Synod, was to take part with other clergymen.

And so forth

A model settlement for refugees was recently dedicated by the Evangelical Church in Germany at Wolfach, in the Black Forest. Located near an industrial area where refugees can find work, the project houses 51 families. Similar settlements are planned elsewhere with the aim of abolishing the mass refugee camps. . . . The American flag must always be given a more honored place than the UN flag at church services or other public meetings in the United States, according to an amended flag code signed by President Eisenhower. The U.S. flag should be at the right of the pulpit, and the U.N. flag may be at the left, according to the code. No penalty for violation of the code was established.

World News Notes

CONTEST FOR GERMAN VOTES

RUSSIANS HAD NOT FORGOTTEN the days when German armies were hammering on the gates of Stalingrad. Such days might come again, the Russians fear, if Germans are knit into a tight alliance with the Western nations. If British planes and American munitions powered the Germans in a battle against the Soviet Union, the Russians would face disaster.

Russians were willing to do anything possible to keep Germany out of the Western camp. The West German election on Sept. 6 was the day of decision. If the pro-Western chancellor, Konrad Adenauer, could be defeated, the danger would be sharply reduced.

A mixture of promises and threats composed the Russian efforts to influence the election. To stimulate fear, Moscow announced that it now has the terrible H-bomb. To encourage hope, it promised to release German prisoners still held captive eight years after the war. It offered to slash the reparations being squeezed out of East Germany, and return 33 industrial plants it had seized.

Finally, the Russians offered the Germans "the restoration of the national unity of Germany on the basis of peaceful, democratic foundations."

German response

Russian promises to aid and strengthen the Germans of the Soviet Zone lost their appeal when stacked up against a definite fact. In Western Germany, under the American, British, and French occupation, prosperity has revived to an amazing extent. The Germans have worked hard, but they give the Americans credit for generous assistance in rebuilding their economy.

In the German East, under Russian occupation, food supplies have diminished, industrial production declines. Farmers and laborers have rebelled against the intolerable pressure the government has exerted on them in trying to increase output.

Wishful Thinking

Although the Russian bid for German affection was not high enough, millions of Germans clung to a wistful hope which might influence them to vote against the Adenauer administration. Why can't the Germans be like the Swiss, they asked, be neutral nation in the midst of Europe, unarmed, not allied with East or West?

The Social Democratic Party put the neutrality at the top of its list of campaign promises. "We would like to see the four powers" (U.S., Britain, France and Soviet Union) "agree on a guarantee not to attack Germany," said Fritz Heine, chief Socialist spokesman. He said the four powers should guarantee the borders of Germany as they were in 1937.

It was an attractive idea for most Germans, but many knew there was no chance of Germany becoming another Switzerland. With its big industries, raw materials, and skilled labor, it holds the balance of power in Europe. Its only chance of escape from the world power struggle is the same chance any other nation has—that eventually a world peace can be wrought in some international system of collective security.

Results of the Sept. 6 election would demonstrate how well Germans had sized up their situation in the postwar world. Also they demonstrate that West Germany, in eight years, has developed a vigorous democracy, in which the people are able to make their big decisions by casting their ballots in a fair and free election.

EISENHOWER'S NAME took on added meaning in Europe as he signed the Refugee Relief Act which he had persuaded Congress to pass. He pushed ahead by several months the expected time schedule for entry of refugees into the U.S.

Everybody's guess was that the law would not pass this year. But the administration singled out the refugee bill for urgent backing. Congressman Francis E. Walter remarked that never in his 21 years in Congress has he seen such consistent and effective pressure from the White House.

President Eisenhower was convinced that American leadership in tackling the refugee problem was essential to his foreign policy. The new law will have propaganda value in encouraging continued defection from Soviet satellites. It will help restore waning good will toward the U.S. among our European allies. Most important of all, it will demonstrate compassion toward human suffering.

Provisions

REFUGEES WHO cannot return to their homes are the ones who are helped most by the new law. This includes "expellees" who were driven from central European countries because of their German ethnic origin, and "escapees" who fled voluntarily from behind the iron curtain.

Of the 214,000 persons to enter the U.S. in the next three years, 90,000 are to come from Germany and Austria where the refugee problem is the most urgent. Expellees are to account for 75,000 of these, the rest being escapees from eastern Germany and other Soviet-dominated areas.

The overpopulation problem is touched only incidentally, by the allocation of 15,000 visas to people in Italy who have close relatives in the United States, and 2,000 each to Greece and the Netherlands for people with American relatives. Refugees in these three countries can come in larger numbers, Italy being allotted 45,000 and Greece and the Netherlands 15,000 each. This includes Dutch people whose homes were destroyed by floods.

Up to 10,000 escapees living in other NATO countries may be admitted. Also included are 4,000 orphans under 10 years of age for adoption by Americans, 2,000 Polish veterans, and 5,000 people already in the U.S. who do not dare return to their native lands.

Churches intercede

CHURCH GROUPS urged that the refugee problem in Asia be recognized at least in a token way. Through their influence, quota allotments include 2,000 Arab refugees, 2,000 Europeans stranded in the Far East, 3,000 Asiatic refugees, and 2,000 Chinese endorsed by the Nationalist government. These quotas, though small, redeem the program from the charge of dealing only with European problems.

Church resettlement agencies were caught unprepared by the unexpectedly prompt passage of the refugee immigration law. The executive committee of the National Lutheran Council, meeting in Chicago this month, will have important decisions to make in gearing its program and budget to this new challenge. Welfare societies, congregations, and individuals will need to respond again as they did in the DP program providing homes and jobs in order that uprooted families may have a chance to start life again in a new homeland.

—ROBERT E. VAN DEUSEN

ANYONE WHO TRAVELS through the cities and towns along the St. Lawrence River between Kingston and Montreal soon learns that the foremost topic is "the seaway." Everyone wants to know —and no one seems to have the answer to the question: "When are they going to start damming the river?"

If Canadians had had their way, it is probable that the work would now be underway. But the St. Lawrence is an international boundary, and the co-operation (or at least the consent) of the U.S. for the project is needed. And the U.S. has been dragging one foot—and sometimes both feet—for a number of years.

The proposed development would serve two purposes. A huge dam across the river just above Cornwall would provide electric power for Ontario and New York. The deepening of the present canal system would permit seagoing vessels which cannot now go beyond Montreal to proceed up the Great Lakes.

ON THE FIRST HALF of the plan considerable progress has been made. The New York State Power Authority has finally been authorized to work with the Ontario Hydro-Electric Commission on the power project. Actual work may be started late this year.

When the dam is completed it will create an 80-square-mile lake, 35 miles long. Under water will go over 10,000 acres of land, mostly on the Canadian side of the river. Through the generators will rush more than two million horsepower, to be divided equally between Ontario and New York.

Many problems face the power makers. Chief of them is what to do about the property and people who will be flooded out. The village of Iroquois and half the town of Morrisburg will be inundate as well as a number of small communiti along the north shore. A new highwa must be built and a section of railwa track moved.

Nearly 7,000 persons will have move when the waters back up. It is n known yet where they will go, but ne communities will probably spring up b yond the lake limit. Even the dead pr sent a problem. Pioneers who we United Empire Loyalists in the days the American Revolution are among t 30,000 buried in cemeteries that will flooded.

ST. JOHN'S LUTHERAN CHURCH, Rive side, is one of the 20 churches that w have to be torn down or moved. (A su gestion that a dike be built around t church to preserve the structure does n seem to be feasible.) The congregatio organized in 1784, is the oldest Luthera and second-oldest Protestant church Ontario. As yet, the members have definite plan for relocation.

On the second half of the plan co siderable stalling has been done. T U.S. railways, coal industry, and easte seaports all fear that their interests wo be harmed by the creation of a waterw that would permit seagoing vessels to pe etrate to the heart of the continent. A they have made their influence felt Washington. Despite President Eis hower's endorsement, the seaway bill not get before the U.S. Senate this su mer, and has been shelved until n year because "its controversial nat would result in extensive debate."

On their side of the river, Canadi are anxious to get going on both po and seaway projects.

—NORMAN BERNE

PASTORS HAVE PARTNERS

By JOHN N. STAUFFER

Wittenberg College workshop for pastors puts emphasis on co-operation and equality between ministers and laymen

"PARTNERSHIP FOR CHRIST" would have made a good title for the workshop of pastors held recently at Wittenberg College. As a layman and observer at the worshop, it seemed as though I was watching the weaving of a tapestry in which could be seen interesting pictures of the work of the church. Certain threads ran all the way through it, turning up again and again in the discussion.

The idea of partnership—the assigned title was "The Pastor and His Laymen"—came up when Dr. Clarence C. Stoughton stressed that we are all partners in the work of the Lord, especially if we subscribe fully to belief in the priesthood of all believers. Dr. T. A. Kantonen then added the theological view that evangelicals see no difference between the service of clergy or laity. He saw equal privilege and responsibility for both.

IN THE LIGHT of this attitude one important question discussed was "Who shall be president of the church council?" If there is a spirit of equality and cooperation, there will be no struggle for power within a congregation. Pastors and laymen alike will be bending every effort to work together for God's Kingdom. Dr. George W. Miley seemed to have the answer when he said, "Let Christian love prevail."

In this call for equality of effort and responsibility, there are several questions which challenged the thinking of all in improving both programs and human relations within congregations. How may the pastors interpret their work to their congregation so that their efforts, their use of time, their own aspirations for the church's welfare, are understood? How can we improve communications between the people of the church and between all groups within the church? How can we work together to increase mutual confidence and respect of all segments of the church's membership?

A SECOND THREAD in the tapestry related to the important topic of leadership. Dr. Kantonen quoted Phillips Brooks as saying, "To put 10 men to work is better than for the pastor to do the work of 10 men." And Mr. Henry Endress said of laymen waiting to be drawn into the program of their congregation, "It takes a pastor to start them." Laymen want leadership and are readily available for great accomplishments if effective leadership is provided for them.

As Dr. Jensen pointed out, President Fry of our own great church and Bishop Dibelius of the church in Germany are outstanding examples of leadership that exerts tremendous influence upon the laymen of the whole world. What is needed is a similar measure of leadership in each parish. Mr. Endress suggested that the pastor "must be out ahead," leading his congregation into new fields of endeavor and on to new victories. Dr.

Dr. Stauffer is dean of men at Wittenberg College, Springfield, Ohio.

Arthur H. Getz added that we must not overlook the importance of training potential leaders. They will be effective in proportion to the value of the training provided for them.

"Lead and we will lead with you" seems to be a slogan which would express the feeling of many laymen toward their pastor at the present time. Some speakers emphasized the importance of discerning the talents of laymen so they may be fully utilized. Mr. Harold U. Landis and Dr. W. Carl Satre both suggested the importance of making an inventory of a congregation's abilities and interests.

Dr. Rhyne indicated the importance of drawing as many leaders as possible into the work of the church school and other church activities, since, as he suggested, we should not "ride good leaders to death." In our secular affairs, it is often said, "If you want a job done, get a busy man to do it." But, it appears that the church has a different problem, for, in addition to having the job done, the member should grow from his experience. Each member should receive this value of vital experience in Christian service.

The Rev. Amos G. Streich urged the necessity of good organization. He said laymen will work together if, through sound organization and planning, they clearly understand their responsibilities. As they are called upon to participate in planning, they gain a fuller understanding of the purpose and means of achieving their objectives and are able to throw themselves more wholeheartedly into their assignments. It is important for the pastor to involve as many people as possible in the planning and execution of any project.

THE THIRD THREAD which made itself apparent again and again was the importance of learning about Christ. Dr. Kantonen stated that Lutheran theology teaches how Christian truth is to be disseminated and that Christians are commissioned to tell the good news of Christ. Dr. Satre, on the other hand, challenged with the allegation that the "laity are untrained and ill-equipped for the church work." Thereupon Dr. Paul Kraus stated, "Preaching must be teaching. The teaching must be about the meaning of God, the creed, and the church."

Laymen desire to know Christian theology. They should not be "sold short." They desire to get down to fundamentals. Dr. Streich illustrated this when he suggested that the brotherhood loses its effectiveness when it is solely a social organization, but that it gains in effectiveness when its members come together for the purpose for which the church stands. Dr. Kantonen underlined this concept when he suggested that "learning leads to a more effective Christian witness."

A BRIGHT and ever recurring thread in the tapestry suggested the importance of expressing Christ's love and his claim upon us. Dr. Kantonen, in emphasizing the theological foundations for the work of the laity, said, "A full knowledge of God is a matter of the whole personality and confrontation by God makes demands upon all who experience it." And he added, "To be a Christian means being a member of the body of Christ."

We faced questions such as "How can we revitalize the Christian conviction in each layman?" "How can we meet the challenge of today's world by making the church the truly vital force which it can be and which it must be if it is to face up boldly and victoriously to the anti-Christian forces which are rampant on all sides?"

There appeared again and again a

other thread which suggested the importance of living for Christ. Dr. Kantonen quoted the action of the Hannover Assembly in adopting the following definition: "Evangelism seems to live a Christian life in loving service." Pastors and laymen together must examine their effectiveness as living models for one another. "What we do speaks louder than what we say." From the pastors' point of view, it should be emphasized that laymen attach a great deal of significance to their words, their attitudes and their actions. Pastors have a special stimulus value for their laymen.

Laymen, too, must recognize that they are living models for their families, their associates and all who know them as church members. Mr. George Rinkliff suggested that the person who is worthy to serve the church as a pastor or a layman is one whose "life squares with what he professes." Pastor Streich suggested that, in the concept of the priesthood of all believers, there is a dual challenge, first to serve the Lord, and secondly, to live worthily as a Christian.

Dr. Kantonen gave emphasis to the "redemptive truth" of the Christian gospel. Laymen want to feel what Dr. Kantonen called "the personal impact of the truth." He said further that, if this is present, Christian service—"the fruitfulness of obedient love"—will grow and prosper.

Mr. Endress emphasized this as the "stewardship of life," suggesting that, if there is true stewardship of life, over and above the stewardship of one's resources, then the stewardship of all things will be apparent.

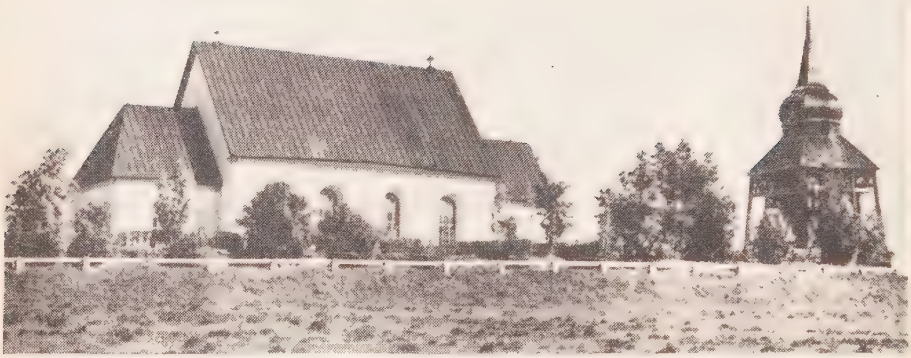
History Lives in Sweden's Churches

By STEWART W. HERMAN

Ancient buildings recall centuries of faith but now serve modern congregations and thus integrate the old and new

Sweden is a land of beautiful churches. Typical of its lovely country churches is the old Froso Kyrka which rests like a Christian crown on a summit of an old pagan island in Lake Storsjon. Like so many venerable rural parish churches—whether in Sweden, in England or for that matter in America—Froso Church today stands alone amid its dead. All around its cemetery are pleasant fields full of fragrant grass. Beyond these fields and farms are the clear waters of the lake. And in the far distance the snow-clad slopes of the mountain barrier which divides Sweden from Norway. Cities seem unreal.

Here at Froso, near Oestersund, the traveler stands on the threshold of the real north, the land of the Lapps and their reindeer. At midnight the rosy glow of the sunset makes automobile headlights seem ridiculous. The invigorating air smells as though two currents—one from the frozen north and one from the sunny south—were constantly flowing together yet never mingling, until finally breathed in through the nostrils.



OLD CHURCH ON ISLAND IN LAKE STORSJON
Its walls embrace an altar built 700 years ago

IT'S VIKING LAND. Froso was once a main center of the Norsemen. On the same church hill they had their pagan temple. Hundreds of burial mounds can still be seen all over the island, two of them in the churchyard itself. In the 12th Century, however, a Christian church was built here and the walls today gently embrace the altar dating from that time! They are 700 years old but, save for their thickness, hardly betray their hoary age.

The interior of Froso church is airy, colorful, clean and alive! No mustiness here, such as you so often find in the old parish churches of England. The ceiling and walls are an oyster-shell white. The unpainted wooden floor is scrubbed free of all dirt and dust. Plain glass windows, sparkling brightly, carry the eye from the ornate, gilded altar to God's clouds and His sky. In this historic-modern church faith is something both ancient and up-to-date, with perhaps the accent on ancient.

THE IMPACT of tradition dominates the present. What Swede is not conscious of his Viking forefathers sleeping in those low-rounded graves? It is not only the fact that this whole hilltop has been ded icated to religious purposes for man centuries, first, heathen worship, then th Church of Rome, and now—for 40 years—the Evangelical Lutheran faith Above all, religion has always been a affair of the *whole* community. Thes people were *all* pagan, then they were a Roman Catholics and now, with rela tively few exceptions, they are *all* Lu therans.

It is this religious unity of commun life which so many Swedes feel th Americans do not, and perhaps canno properly appreciate—especially when w presume to test Christian vitality by st tistical standards, such as church atten ance or the amount of money in the "co lection" plate! These, we are told, a purely American standards and are val only in a free church tradition where d nominational competition is prevalent. it seems regrettable that Sweden's bea tiful churches are so often empty, it mu be remembered that—in a larger sense— the people are undoubtedly "in t church." No important event of the lives is dissociated from the church a

they quickly respond to any appeal to keep church property in good repair.

I CAN TESTIFY that the isolated Froso church was nearly full on the Sunday I was there. It is not very large. As in American churches, there was a predominance of women. But there was also a good percentage of young people. As in America too—though I think to a much smaller degree—it was the women who sang hymns and joined in the Apostles' Creed, while the men maintained a stern, masculine silence. Perhaps many of the worshipers were tourists, like myself. Many others had glanced quickly in at the door before service began, and wandered idly away through the sunny countryside.

Froso is reputed to be one of the two most popular churches in Sweden for marriage services and there were baptisms and weddings following the morning sermon. Both the members of the wedding and the curious stayed right through. Such ministerial acts keep even the average parish pastor very busy on Sundays. I noted that, as the babies were baptized, the Spirit really seemed to move in the water and the splashing could be heard throughout the church.

When I asked why the church was so popular for weddings, I was told it was because a well-known Swedish composer, Wilhelm Peterson-Berger, had lived nearby. He lies buried beside the church. His lyrical suite "Froso Flowers" is especially loved. Here again ancient history breaks through, for the inscription on his tombstone—a quotation from his best-known opera—is an apostrophe to the light.

IT SEEMS REMARKABLE, incidentally, that Swedish tombstones generally carry no inscription except names and dates—no verse of scripture, no line of poetry. Furthermore, it is common practice to cover the grave with gravel and keep it carefully combed in a lined pattern made with a wide-pronged wooden rake. The effect is one of due solemnity. The most pathetic graves in the Froso churchyard

CHURCHGOERS IN SWEDEN
The men maintained a stern silence

ROWING TO CHURCH ACROSS A LAKE IN SWEDEN
Farm workers take most direct route to island edifice

are marked by a thin line of two-dozen white wooden crosses bearing an assortment of names—Finnish, Polish, Yugoslav, Belgian—of men between 15 and 50 years of age. These were POWs captured by the Germans and left behind here at the end of the war.

Both the continuity and conflicts of human history take on an almost tangible quality in Europe. Even the newest Swedish churches are being built on the solid conviction that they are an integral part of the history of a whole nation and of all Christendom. This is not usually the motivating factor in the erection of a new church in America, where the existence of many churches side by side tends to reduce the reality of the "one holy Christian church" of the Apostles' Creed.

BUT THE whole Swedish story has not been told. Other churches have grown up in the state-bound Church of Sweden: Baptist, Methodist, Swedish Covenant, Salvation Army, and Pentecostal. In rural communities where the "official church" frequently stands far away fro the center of modern villages, or even i the cathedral cities where the one gre church by its impersonal majesty diss ciates itself from the daily concerns little men, it is the "sects" which aim bring religion out of cold tradition in the warm and living present. It is n difficult to attract followers from amon people who feel spiritually lost in parish numbering 20,000, 60,000, 100,0 people.

Perhaps the difference between Swed and America is this: in America our e aggerated denominationalism leans to heavily on a future hope of unity whic if we do not constantly work toward becomes a poisoning illusion and self-d ception. In Sweden traditional stat church unity is in danger of being us to create the illusion that nothing h changed in the last 400 years. In bo cases, our illusions prevent us from re dering a better witness to our own ge eration.

BUT GOD RESERVES the right to do the unexpected. The fact that he occasionally exercises this right disturbs our love of order and certainty, and we cry out indignantly, "Any fool knows science has proved that miracles can't happen." Actually, science has proved nothing of the kind.
—CHAD WALSH in *Campus Gods on Trial* (Macmillan)

THREE MILLION PEOPLE ATTEND VIA TELEVISION AS

DR. FRY TEACHES SUMMER SCHOOL

By ALBERT P. STAUDERMAN

ULCA president explains meaning of Protestantism in program presented over CBS-TV "Summer School"

ONE OF THE BIGGEST school "classes" ever assembled met for nine weeks during the past summer—around the screens of their home television sets. They were the estimated 3,000,000 people who watched the Columbia Broadcasting System's "Summer School of the Air" program, presented each weekday afternoon from the studios of WCAU in Philadelphia and transmitted by 22 stations coast-to-coast.

The teacher on Aug. 19 was a man familiar to Lutherans throughout the world and a leader in American Protestantism — ULCA President Franklin Clark Fry. His program was the third in the week's series on the general topic of religion, and his task was to explain in 28 minutes and 30 seconds "What Is Protestantism?"

FOR SEVERAL HOURS before the broadcast spacious Studio A was the scene of preparations. Dr. Fry and his aides read through the proposed script for the program (which was later discarded, for the speaker used no notes) and viewed the scenes from the new film *Martin Luther* which were used on the show. Along the walls and outside the studio building strode cowboys and women in 1890 dresses, because CBS's live western serial "Action in the Afternoon" was on the air just before "Summer School."

A half hour before air time, everything was in readiness. Difficulties had been ironed out, the director was satisfied with the timing, lighting had been adjusted properly, props were all arranged. Into the studio trooped about 30 boys and girls, the studio "class" for the program, chaperoned by a teacher from a suburban Philadelphia school system.

The children quickly took their seats. They were "veterans" of the summer school program. "I've only missed three shows, and that's because I was sick," boasted one blonde 12-year-old girl. The announcer and Dr. Fry "warmed up" the small audience, telling a few stories and explaining the format for the program. Three TV cameras moved around the group, setting up future shots. Overhead blazed the brilliant lights. Behind the speaker was the scenery—an outdoor stage setting.

THE CBS MAKE-UP MAN put a few last touches of powder on Dr. Fry's face. "If I don't, you'll look as if you had a beard," he explained. "Go right ahead," agreed the ULCA leader. "I had to shave pretty early this morning!"

With a few other guests, we climbed the winding iron stairway to the control room, along with Paul Ritts, the program's producer, and other staff members. The glass-enclosed booth afforded not only a clear view of the stage but also of the camera men and technicians who took part in the broadcast.

"Thirty seconds," called the producer,

and a hush came over the studio. As the second hand of the huge clock swept to the top of the dial, all was in readiness and on the exact second the program went on the air.

"I'M HERE TO TELL YOU about Protestantism," Dr. Fry said with a friendly smile at the 30 children who sat silent and attentive. Then he looked directly at the camera and the millions of unseen others. "First you ought to know that Protestants are not just negative. A little group of brave men in 1529 did protest against a law which was going to take their religious liberty away from them. We would still protest that, of course. But the word comes from two Latin words. Can anyone tell me what they might be?"

" 'Pro' means 'for' " offered one boy.

"And how about testify?" asked another.

"That's exactly right," Dr. Fry beamed. "We testify for something. And the first thing we testify for with all our hearts is our belief in God. God made us, keeps us alive, gives us our strength. He didn't just create us and give us a big push and then let us shift for ourselves . . ."

THEN WITH the use of the flannel board, the speaker went on to explain Christian belief in God as the Father, the Son and the Holy Spirit. Asking one small boy to give him a chair, Dr. Fry said, "What is this?"

The youngster stammered for a moment, then replied, "It's a chair."

"How do you know it's a chair?" insisted the speaker.

"It looks like a chair," answered the boy.

"And that helps me in my understanding of God," Dr. Fry said. "I have in my mind an idea of what a chair should look like. Then I see this article and it fits perfectly the picture of a chair. So know that Christ is God because he i exactly like God. He fits the definitio of God. He had all the power of God all the love of God, all the mercy of God all the forgiveness of God."

Speaking of the Holy Spirit, Dr. Fr pointed out that no matter how good man may try to be, he cannot ear God's favor or claim even part of th credit for saving himself "by givin money or doing good works or going o pilgrimages or anything like that." It i God who does it all.

TO ILLUSTRATE this phase of Protestan belief, a minute-long clip from the Lu ther film was then flashed on screens al over the country. It showed the dialogu between Luther and Staupitz, in whic Luther points dramatically to the passag from the Bible in which Paul states tha we are justified by faith.

In the control room, the crew relaxe for a minute. "We're about a minut under," the director said.

"That's all right. We may make it up," said someone else.

Next Dr. Fry turned to some Bible on the table beside him. "God, wh loves us and wants to give us good thing and make us good, must talk with us And He did! That's why we Protestant put so much value on the Bible. Throug it, God is speaking to us."

He displayed a Greek New Testamen a German Bible published in 1684 an brought to this country by immigrants, copy of the Bible in the Korean lan guage, and finally a portion of the Scrip tures in Braille.

"DO YOU HAVE any idea how man languages the Bible has been translate into?" he asked the youngsters.

"Twenty-five," quickly responded one

"Thirty," ventured another.

As Televiewers Saw the ULCA President

"The total is 1,059," Dr. Fry said, holding up a card showing the number. "One very eloquent fact is that out of these, Protestant people did the translating in 1,002 cases so that even the plainest and poorest and least-educated people could know the Word of God in their own tongue."

"I hardly need to add," he said, "that after God talks to us, we also talk to Him. He's promised that when we ask Him things in Jesus' name—the sort of things Jesus would approve of—He will grant them. How stupid we would be not to do it!"

"Protestantism has always emphasized individual responsibility. It shows tremendous respect for the individual just as democracy does. Each one has a brain, a conscience, and God's Word. It's up to him to think through for himself, not to hide behind anybody, to stand on his own feet and to fear, love and trust in God. We have a name for that, a rather complicated name. It's called the universal priesthood of believers. It means that every man can hear God directly and can answer by praying directly to God's throne.

"Somebody will ask, why is Protestantism so split up? The answer is honestly that brainy and devout and conscientious men and women have seen God's truth from different angles. The most wonderful thing is that most of us agree on so much, above all on making Christ our Saviour, the Son of God, the center of it all. Don't think of the Protestant denominations as strung out in a long line, or drawn up in opposing lines. They are circled around the hope of the world, the giver of life, the one who forgives—Christ, who died for our pardon and rose again for our victory."

Even as Dr. Fry was saying these words, an assistant director was indicating that he had just 30 seconds to go. He spoke more slowly for the last sentence, emphasizing each word impressively. As he finished, the hand of the control room clock was exactly at 4:29.

The director sank back in his chair as the announcer took over for the closing identification of the program. "He's a real pro," he said in admiration.

Everyone Must Do His Share

By HEINZ OELZE

American ideas about stewardship are being exported to fill an urgent need in the churches of Germany

SINCE THE WAR there is a rumor in churches of Germany about an idea called stewardship, which originated in America. When I was asked what I would do if I were offered the opportunity to go for one year to America as a student, I answered: I would like to discover what American stewardship is like, what it means to us, what we could learn from it. I didn't expect that this desire could be fulfilled, but to my surprise I was soon in New York and had the opportunity to study.

The first conception of America's Christian stewardship came to us out of the parcels sent us through Lutheran World Action and Lutheran World Relief soon after the war. Our situation in Germany was one that we could not handle with our own means alone. In this time of great distress the brotherly love of the American churches was an overwhelming experience for us: stewardship in action.

What would it be like in America? was my big question.

MY FIRST IMPRESSION of stewardship was that it was by no means supernatural, but the very sober service of men—men who are really interested in their church. I realized this first through the church ushers I saw who cared for the people who came to the services. They didn't merely complain that the church attendance was small. They did something about it through evangelism visitation.

Then I saw that there were not a few dollar bills, also many envelopes on the offering plates. As time went on I realized more and more that "church" is not like a big ocean steamer with a strong engine somewhere, a captain and some full-time workers, and all the rest passengers. But it's like a rowboat where everybody has to take his place and cooperate with others to get results.

All of this shall be the underlying idea for my work in Germany. I'm going to work for the next few years with young people—but not as pastor of a congregation, because in Germany there seems to be a gap between the pastor and the congregation. The clergyman is rather the "captain-pastor" who lives on a different level and has different tasks, namely to run the church. In youth work especially, we get rid of this conception. One help toward this goal will be the Christian stewardship concept: everybody does his share according to what God has given him.

YOUTH GROUPS are my special field of interest, but also many pastors are much interested in stewardship and some practice it to some extent. One pastor I know has already the envelope system introduced, not with pledged amounts of money, but to get people to think about their giving. It gets them out of the pattern of doing only as father or grand-

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Mr. Oelze, who recently visited the U.S. under the auspices of the State Department, is a youth worker in the Lutheran Church of Hannover, Germany.

father did.

Now these people ask themselves the question: what should I give? This will help the congregations work toward the change from the "church-tax" plan we now have in Germany and will help to make them *stewards* of all gifts God bestows on them.

If this is the place to say "thank you" to the Lutheran Laymen's Movement and all who helped me to see, experience, understand Christian stewardship and to get material and equipment, I'll do it in the name of all who will share it with me when I return to Germany. Especially I would like to mention the United Lutheran Church Stewardship Office and Laymen's Movement. There one can find all he needs to know: stewardship in books and stewardship at work in persons. And they are willing to share it with others. I know it because I experienced both the books and the practice.

THESE LLM PEOPLE enabled me to visit a stewardship meeting with one of those long names whose abbreviations I never learn. (ED.: *Joint Department of Stewardship and Benevolence of the National Council of Churches of Christ in the United States of America!*) But there I learned about stewardship of many denominations in concentrated form: statistics, reports, numbers, preparatory work for stewardship programs in different churches, visual aids. I was much impressed how informally and naturally those men with such records and responsibilities walked and talked with each other. My personal comment would be: I feel sorry for anyone who does not make fullest use of those facilities.

I also had the opportunity to attend a stewardship meeting in a congregation of the ULCA's Slovak Zion Synod in the Bronx, New York, where the work of promoting a stewardship program was in full swing. There I learned about the second necessity for a stewardship program: *laymen.*

Stewardship does not consist only of a program and those who make it; it is not a program, but a *movement.* A program can't move, but *people can.* And so it was in this church. One layman who dared to tell what he thought started all the others thinking.

That is one idea I'll take back to Germany: God waits for your faith to move you. It is not someone else who is more able, or what other excuses you may have; it is also not the pastor, but you.

AS I LEAFED THROUGH a weekly magazine, my eye was caught by one of the ads. It was a picture of a slim church spire topped by a cross. It was almost as if one were looking down from about the height of the spire on a winter scene with a few cars traveling along on the highway below.

Then I pondered the words at the top of the ad: "Keep the power you bought!"

We Christians have power, too. It is in the Word of God. It's important that we keep that power. Private devotions, regular attendance at the services of God's house, faithful receiving of Holy Communion, daily use of the Bible—these are some of the ways we can be sure to keep that power. —ROBERT H. THURAU

SALLY WAS OUR TEMPORARY DAUGHTER

By RUTH ROWE

We learned about little girls when our vacation guest was a seven-year-old handful from a nearby orphans' home

FOUR CHILDREN have smiled at me since January from a calendar on the kitchen wall. One of them—a boy with a baseball glove—makes this story possible because the line under his picture read "Would you like to be a vacation host?" And that's where the story begins.

The calendar came from an orphans' home. When my husband remarked that he "wouldn't mind having a child for vacation" I wrote to the home for information. It sounded like such a good idea, in fact, that we presented it to our young married couples' class as a project. Then the Sunday school superintendent decided that it was too good to keep to ourselves, so it was announced to the whole school. The secretary from the home even came to talk about the children and the program of the institution.

But in spite of all this build-up, when we were ready to send the letter asking for children to come as vacation guests, only four couples were ready to share their homes and family life for the month.

SINCE OUR LITTLE GIRL is four, I hoped that the vacation guest would provide company for her . . . but a month could become a long time if they did not get along well together, I knew. When a small nephew had come to our house for a few days, good results were immediately seen. Playing cowboys, tree climbing, hide and seek and other games took all my little daughter's time. I thought, while I enjoyed working without constant interruptions, "If a child from the home can have the same effect, this will be as good as a vacation for me, too." There wouldn't be a small blonde always wailing "What can I do, Mommy?" or "Come and play with me, Mommy."

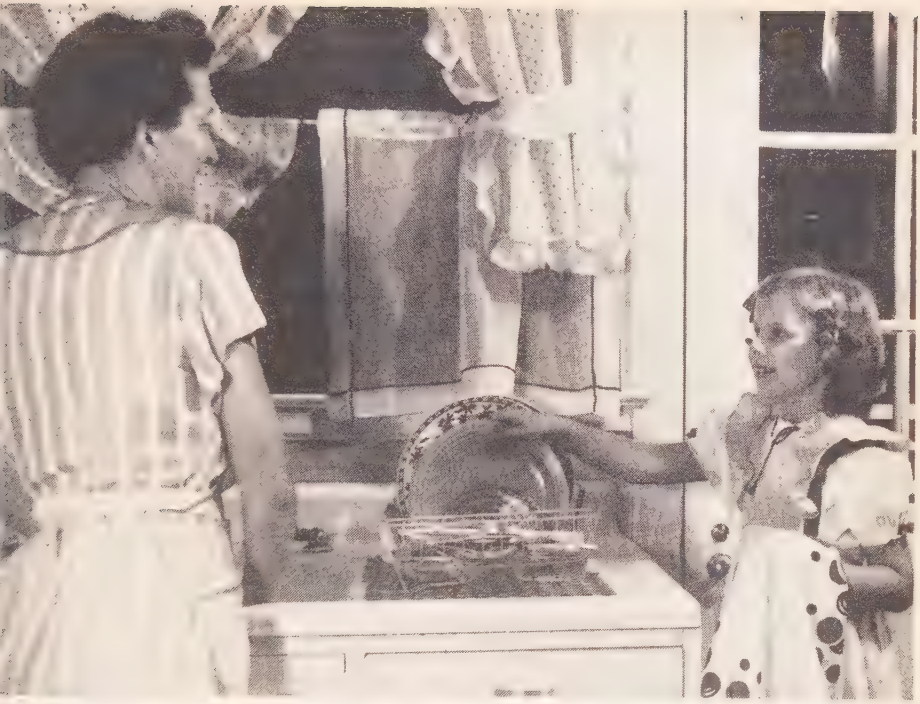
So we looked forward with anticipation to the arrival of our summer guest. Then one day the awaited letter arrived from the home. Our visitor was to be Sally Ann, aged seven.

At least we had something constructive to do and a definite child to fit into our family schedule. We put up a bed in Emily's room. Sally would probably be afraid by herself. Dresser drawers were emptied and clothes closet space made available. We wanted her to feel at home.

Now two little girls could enjoy picnics, swimming, and whatever else makes up summer fun. Perhaps Emily would enjoy her dolls and playing house, with Sally to play, too.

LIKE MY SMALL CHILD, I could hardly wait for the day when we were to go for her. My husband was calmer. He was quite willing to provide a home and show her a nice time for a month, but he never thought she would effect his daily schedule or emotions. He was to become expendable in the days to come!

For our trip to the home to get the children we packed a picnic supper and all four couples set out. It is about a



OUR VISITOR WAS CONSIDERED A MEMBER OF THE FAMILY

wo-hour drive. We were all anxious to ee the children and the institution in vhich they lived.

So SALLY arrived for her vacation. She ecame acquainted with the house. She nd Emily fed the chickens. They played ide and seek for awhile and then it was edtime. I tucked them in bed, heard heir prayers, and went downstairs. Sally romptly fell out of bed. I tucked her in gain wondering how much of an ac-ident it really was. I was to find out the ext night!

The next day was Sunday. During he church service Sally informed me she as not going to Sunday school, which ollowed. She would go out and sit in he car. But she went to Sunday school, hough she stood at the piano and re-used to go to her class or co-operate in he service. From then on for two weeks it was a battle of wills—hers against mine. Let me add that after that first Sunday, though, she made friends and adjusted easily—more so than most children.

All afternoon, though it was hot and humid, she hung onto Carl and sat on his lap. It didn't help Emily's disposition to see her daddy hold someone else all day. And it didn't help Carl. He usually enjoyed his pipe and the Sunday papers. His patience is limited. But he came through with flying colors.

In the evening we went visiting, and she met some of our neighbors. Her curiosity, which was boundless, caused her first tears. She fell and bumped her head climbing up trying to see some pigs. I dried her tears but she decided she would like to sit in the car rather than face everyone.

Bedtime again! Now she fell out of bed again, so we moved her to the guest room which had a double bed. The next morning, when the falling down all the time had not improved, I laid down the law. Either she would have to walk upstairs without falling or she would have to stay downstairs. Also she was to quit falling out of bed or I'd resort to spanking. I felt she was doing it to get added attention and sympathy. I was also afraid she would really hurt herself. We had tears again but both bad habits stopped. I was not using the latest psychology, but my brand got results.

THEY TOLD us that one reason for the vacations for the children was to have them see what *family* life was like. They didn't want them abused, but on the other hand they didn't want you to treat them like company. So we treated Sally like *family!* When she needed discipline she got it. When we were going away she went too. Most of the time she and Emily went to bed at nine o'clock.

Now that she is leaving, I look back on the last three weeks and find that we all profited by her being here. It took me nearly two weeks to convince her that what Carl or I said was the law, and that if she wanted to be happy she had to abide by it.

She needed to learn to play with other children almost as much as Emily did. She never wanted to give in. If Emily would start to run, calling "I'll beat you to the swings," Sally would win. She could run faster. If I said, "Emily, go get the mail for me," Sally would run and do it ahead of her. But worst of all was the jealousy! If Carl held Sally, Emily felt left out. If I played with Emily, Sally would do something she wasn't allowed to do.

Then Emily began to resent Sally and wouldn't play with her when she would suggest playing house, or any other of the games that they had at first enjoyed together.

SALLY NEEDED so much love and attention that with my own child to look after also it created a problem. Perhaps if there had been more children, she would have mixed in easier. I expected her to adapt to our schedule quickly and because she was so big for her age (she came to my shoulder) I didn't realize she needed so much demonstration of affection. She was too big to be cuddled, but that was what she wanted.

To get back to all that free time I was going to have—I have not seen it yet. True enough, I do not have to run after Emily when she comes to the door with her hands full. Sally takes care of her a lot. She pushes her on the swing and comes and tells me when she is doing something she should not be doing. They play together quite well since the first week or two. But the extra time I try to spend with them takes most of my extra energy. I always thought people with two or more children complained unduly but I'm coming to the conclusion that "kids are kids."

SO WE HAVE all benefited, Sally included! She learned that we don't accept lying (she evades the issue), that we expect a child to obey, and that we like to see them reasonably cheerful instead of pouting. Emily has learned it is more fun to play when you have someone to play with and that you have to co-operate and share your toys. As for me, I have learned to be more patient and to take each day as it comes. And Carl? Well, he remarked last night that he hopes we will be able to have Sally here next summer again.

John Is Going to College

By O. V. ANDERSON

Local congregations must follow up the many young people who are going away from home to complete their education

JOHN HALL will soon leave for college. For 17 years his world has had three major points of reference—his home, his church, and his school. These three points have been closely related and John has moved rather easily and confidently from one to another. Already, however, his high school ties have been broken. In another few months or years will the bonds of home and church also be broken by the pulsating and confusing life of the world of higher learning?

The answer depends, in no small measure, upon John's educational growth as a Christian from childhood to late adolescence, and upon the concern of his home congregation that his growth in grace and in service to the church will continue after he arrives on the campus.

COLLEGE OR UNIVERSITY experience disturbs the faith of many students. Basically, this is the result of two factors —new learning and new freedom. The horizons of knowledge are pushed back so fast and in so many directions that the childhood faith of some students cannot take the strain. The new learning usually breaks the traditional molds of belief, and the conclusion is drawn that the Christian faith is either superfluous or irrelevant.

Then there is the new freedom. For the first time John is really on his own. The pressures to conform are tremendous. Majority opinion is in the saddle in dormitory and fraternity life, and it often stands in contradiction to the sanctions of home and church. Except for the church colleges, the world of higher learning is a secular world in which God is an unnecessary classroom hypothesis and Christian standards of morality often are absent in extra-curricular life.

If John Hall goes to a college related to his own Lutheran church the roots of his faith and behavior will be much less disturbed than they would be if he attended a private or public institution. The whole life of a Lutheran college—academically, socially, as well as spiritually—is set within the framework of Christian faith. The normal pressures for conformity can be an asset rather than a liability to faith, because the majority of the students have come from Christian homes. This is not to say that the church college campus is utopian, but that there is on such a campus a clearly recognizable predisposition toward the Gospel.

BUT WHAT if John goes to a mammoth state university where there is no chapel, no chaplain, no Department of Religion, where only perhaps 20 per cent of the faculty are Christian, where the administration tolerates all faiths and professes none? Will this home-grown, parish-nurtured faith sustain him? Will his loyalty to Christian standards remain unshaken?

The answer to these questions will depend upon whether John's training received in home and church is adequate

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Dr. Anderson is chairman of the Division of Student Service committee of the National Lutheran Council and pastor of Grace Church, LaGrange, Illinois.

to the challenges which he must face. For, when John enters the university not only he, but the parish education program of his home church, will be on trial. Has he really grasped the meaning of the Gospel? Does he know his Bible so that through it God speaks to him and to his generation? Have the great ecumenical creeds of the church come alive for him? Has he understood the church's mission and the relevance of her message to the social, political, and economic upheavals of today? Does he have a dynamic faith grounded in Jesus Christ, rather than in an outmoded or to-be-outmoded cosmology, geology, or psychology?

CHRISTIAN EDUCATION should be a continuous process from earliest childhood to maturity so that each stage of development can be constructively related to preceding stages. One of the most critical questions which can be asked of any parish education program is this: Can college men and women build upon it, or must they discard much of what they have learned and begin all over again?

Furthermore, an effective parish education program must do far more than transmit knowledge, important as that function is. It must transform life. Not only must it communicate standards of ethical action, but it must teach youth how to live in creative relationship to Jesus Christ, the Lord of life—even of college and university life.

If John Hall has been a member of a parish where Christian education has meant these things and more, the probability is that the anchor of faith will hold throughout his campus life. His church has equipped him to negotiate successfully the trials and temptations which are certain to beset him in the world of higher education.

That is not the end of the matter, however. John may still turn out to be a casualty unless his parish church follows him to the campus.

THE NATIONAL LUTHERAN COUNCIL has officially designated representatives at 600 colleges and universities to reach the more than 100,000 Lutherans enrolled in these institutions. These representatives are committed to a campus ministry and program which has as its objective the integration of a person's total academic experience in terms of the Christian faith, so that the truth of Christ becomes relevant to each discipline, to education as a whole, and to every aspect of life. These representatives—these campus pastors and counselors—need the wholehearted co-operation of the parishes from which the students come.

BEFORE JOHN LEAVES, the pastor should, if possible, give him the name and address of the campus pastor and urge him to attend church regularly in the college community. Upperclassmen from the parish enrolled at the same school (this applies especially to the great state universities) should be introduced to John and asked to assist him by accompanying him to the campus church and Lutheran student activities.

Some day John Hall's college or university education (interrupted, probably, by a hitch in the armed forces) will be completed. He will return home and become involved in his dad's business or perhaps will hang out his professional shingle. Then the congregation can see that he again becomes active in its life and work. As he enters on his new vocation and sets up his own home, John will need the continuing ministry of the church. The church will benefit by his leadership, made wiser and stronger by his pilgrimage into the academic world.

QUEEN OF THE MAY

THE WATER WAS WARM but the shore looked more inviting. Waving to Dan and the youngsters, I sloshed my way to land.

The wind had lifted a corner of the big blanket, so I humped the sand into a pillow before smoothing the cover. That way I could lie in perfect luxury, not only hearing the children's delighted squeals and Dan's deeper laugh but watching their eager cavorting.

We have certainly raised a trio of water spaniels! Or porpoises!

"Look," called Karen, "I can walk on my hands under water!"

"I can stay under longer," Pete challenged.

"I want to jump off daddy's shoulders!" Susie put in her bid for attention.

AND DAN was enjoying every minute. Helping one, shoving another, daring them to try some new stunt. "You'll make terrible show-offs of them," I warned this morning.

"All kids are show-offs inside. Give them something to brag about and they'll get over it faster," Dan assured me.

The breeze began to feel a bit cool as the shadows lengthened. Reaching behind the hump of my backrest, I found a sweater. It felt good around my shoulders. The cookies we had brought from the cabin tasted good too. It was funny the children hadn't felt the pangs of hunger before this.

I laughed as I remembered the man who told us at a PTA meeting that one way to determine vocational interest was to observe what activities interest a child so much he forgets to eat. Perhaps all the little Meltons will want to be professional swimmers—a swimming family like the one we saw in Esther Williams' last picture!

JUST AS I was thinking I'd really have to go up to the cabin and get things started, in spite of Dan's express prohibition, the idea caught up with the water-minded contingent.

"Come on!" Dan shouted. "Time to get moving if we're going to cook those fish for supper!" And the children dashed for shore as though they'd been rehearsed. They waved to the family from the next camp site who were still swimming.

"We'll give you first go at the pump," the father called.

That's the only trouble we have had. The water is perfectly pure, state-tested frequently, but coaxing it to the surface is quite a job. However the children seem to feel it is an honor to have a turn at the pump, so we've had all we really need for cooking and drinking.

Since Susie's teeth were chattering, I rubbed her briskly before we started up the path to the cabins, the wettest dashing fastest. The breeze was getting stronger and it didn't take any of us long to hop into dry clothes.

"OK," ordered Dan, "Karen and Pete watch the fire. It's all ready for a match. Susie and I will work on the fish."

"Want me to fix the tomatoes?" I offered.

"No, sir! Didn't I give you your orders yesterday? This is your vacation and you are to sit still and let us wait on you."

APPARENTLY HE MEANT IT. I found a little hummock at the foot of a tall spruce and made myself comfortable. But I couldn't help watching the others with an eagle eye.

Karen checked again, as her father had directed, to be sure the wood was laid in the most approved outdoor manner. Pete took up the matches in a would-be nonchalant way. He tried to strike one, pressed too hard and the head flipped off.

"Here, let me!" Karen was impatient.

"No! I can do it. Daddy said I could!"

Dan intervened before I could say anything. "Karen can show you with one. Then you try again. But first find the match-head you lost and put it in the fireplace. Always keep matches away from evergreen needles, you know."

This time everything went off successfully. Susie, meanwhile was dumping flour onto a board to dip the fish for frying. Dan seemed to be in command of the situation there too.

I LEANED BACK in lazy content. "My, you do seem to have eyes in the back of your head, Mr. Melton."

"I've developed them taking 10 to 20 boys camping every now and then."

"That must really be a venture!"

"It is! Susie, get me the salt in the big packing box."

Soon the fire was going, the fish were frying in the sizzling fat. On the big rock which we called our table was a large plate of tomatoes with wedges of young cabbage.

"Tomorrow we roast corn, like the Indians. Tonight you chew your vegetables very, very fine, like a lot of rabbits," Dan instructed. "Let's see you wiggle your nose like bunnies. Pete? Susie? Karen? Mother? O.K. You may eat."

We said grace briefly. But when we had gobbled the last of the fish and the working members of the family had polished plates and frying pan with sand in the best camp fashion, Dan took the grill off the fire and heaped it high with some good-sized logs. "Too dark to see a Bible," Dan said. "We'll have to use what we have stored up in our heads. I'll start and the rest of you see how far we can go. 'The Lord is my shepherd.' "

"I shall not want!" the children picked up triumphantly. We finished that one and "Blessed is the man."

THE FIRE had died down a little. Susie was leaning against me. The stars were very bright above the treetops. Dan spoke from the semi-darkness. "You know, we are doing this for fun. We like a change from daily living, but all across the world tonight there are families who have no nice home to go back to. They are fleeing for their very lives, many of them. They—"

"Let's play we are!" interrupted Pete. "The secret police are right behind us and we've got to get to the border before dawn! Let's pretend, shall we?"

"Pete!" The thought of making a game of other people's distress shocked the exclamation from me.

But Dan put his hand on my knee. "He's too young to understand. He thinks it's all a television script. No, son, it's too late to play exciting games tonight. Let's sing a bit."

I joined in the singing but as I leaned on Dan's shoulder and Susie leaned on mine, I could hardly repress the chuckle that bubbled up inside. Just wait till I tell Claire Mawson about how I'd been queen of the May in September!

Personal Problem Clinic

Neglected

QUESTION: My husband and I live some 50 miles from his parents who are now up in years. With the elderly couple live also two daughters, one a spinster, the other a widow. It seems that the family always team up against grandpa. He seems always to be pushed around and neglected. No one pays any attention to what he says or wants to do. I think he must feel very much unwanted.

George and I have talked about this again and again. When we are there we give him as much attention as possible and try to make things pleasant for him. George admits that his mother is very aggressive and always rules the roost—she seems to be the main source of this unpleasant condition.

REPLY: You are already doing a fine service while visiting in your husband's parental home, but that does not suffice for the rest of the time.

Isn't there one member of the family who is more amenable to suggestions than the rest, to whom you could speak? Couldn't you or your husband indicate to that person that you feel grandpa has a rather bleak existence and wonder whether he couldn't have a little more attention and encouragement? If you can enlist the interest of one family member it may start something. It may be also that you could enlist the help of one or more neighbors whose word counts with the family.

It sometimes happens that in similar cases a family assumes that a certain member of the group (as this elderly man) is rather self-sufficient, has interests of his own, and cares nothing about ordinary conversation and doings. As a rule such an assumption is groundless. The one who seems self-sufficient appears so because of a feeling of timidity or rejection in his own house. He needs the boost that can come only from kindly attention.

Silent partner

QUESTION: I have my second husband. I knew while we were going together that he was quiet, but in the year and a half since our wedding I have found him much more so than I had believed. My first husband was a lively conversationalist, so the contrast is pronounced. I have tried and tried to arouse him to conversation, but even if I succeed the conversation soon fades out. If I complain he remarks, "Well, you knew how I am before you married me."

Ned has so many good qualities that I should not complain, but I get so tired of doing all the talking and having to deal with a big silence so much of the time. This lack of response almost drives one out into the street to find someone to talk to.

REPLY: You really did know in advance that Ned was quiet—you had an opportunity to reckon with that factor. But no matter how much one thinks he knows about another person before marriage he discovers a great deal more afterward—much that is surprising and good, some which is disappointing.

There are several lines in which you could make moves in the hope of awakening greater response. 1) A considerable amount of the conversation between husband and wife has to do with their experiences together, and much relates to their separate doings. Why not make decided moves for a wider variety of experiences, both together and separately, such as walks, rides, trips, visits, helping other people, and the whole gamut of church activities. 2) Invite friends to your home and plan the evenings so that there will be no dull moments. 3) Encourage Ned to read biographies and adventures, and invite him to tell you about his reading. 4) Expand your own reading and find opportunity to tell him about it, especially provocative items, in the hope of getting a response and discussion.

—EARL S. RUDISILL

Social Justice and the Christian

Christian Social Consciousness. By A. D. Mattson. Augustana Book Concern. 267 pages. $3.50.

A concern for social justice and public welfare is the central theme of this volume by the professor of Christian ethics and sociology at Augustana Theological Seminary, Rock Island. The subtitle, "An Introduction to Christian Sociology," sets the scope of the book and hints at its weakness. Here is a many-sided and warm-hearted argument that the ethical demands of the Christian faith be made the core of the Christian message to mankind.

However, the argument is not clearly supported by a systematic theological or sociological analysis. In the central chapter on "The Kingdom of God and History," the names of Rauschenbush, Schweitzer, Kagawa, and E. Stanley Jones are frequently used to illustrate desirable attitudes. Yet the differences between these men are never explored, and problems connected with the idea of the Kingdom of God are blurred.

Luther's social outlook in contrast to that of Lutheranism is cited as one support for social concern. Yet important tenets of Luther's theology, for instance, "justification by grace through faith," and the doctrines of the "calling" and of the "orders of creation," are not developed.

Standards of evaluation are stated in terms of 1) The Law of God, 2) Imitation of Christ, 3) Sacredness of Personality) and 4) Social Existentialism. The Law of God is described in terms of Luther's natural-law concept without stating the limitations in Luther's view of the law or his use of the term "natural law." Moreover, the Christian teaching of love, which as *agape* is the heart of the Gospel, is not related to the Law at all.

Mattson prefers "sacredness of personality" to love as an ethical norm and says "Christian sociology is also concerned with the patterns and forms of society and when we deal with this aspect of our problem the word 'Love' is not applicable." Granted that there is a problem in relating "Love" as *agape* to the problems of social justice, one gives away the heart of the case if one says love is not applicable.

The latter portion of the book contains a discussion of economics, the labor movement, rural life, and the state, from the point of view of Christian sociology. The author introduces us to real problems of American life. However, to cite only one instance, the sociological analysis of the class structure in America is out of date. While it is true that extremes of wealth and poverty still exist in America, the chief development has been the expansion of the middle-income group.

Dr. Mattson has raised a challenge to the churches that needs to be raised in ever clearer fashion. For too long a period the churches have been content to withdraw from social responsibility or to identify themselves too easily with one or another particular answer to the social problem. No one book can provide the answer, but the problem must be raised and faced if Christians are to keep faith.

New York City HAROLD C. LETTS

Apostle to the Gentiles

Paul. By Martin Dibelius and Werner G. Kummel. Westminster Press. 172 pages. $2.50.

Paul was a Christian Hercules. His labors transformed a primarily Palestinian Jewish sect, which believed that Jesus of Nazareth was God's chosen Messiah, into a widespread church, neither Jewish nor pagan, whose parishes were to be found as far as Rome and possibly beyond.

Perhaps one with just a general idea of the greatness of Paul's character and his achievements would expect to find in a book like this the secrets of his success, along with the story of his life, and a *Reader's Digest*-type condensation of his philosophy. If so, this book would seem disappoint

ing. It reveals little that the curious reader wants to know. But, on reflection, its real excellence stands forth. For it does reveal the truth about Paul. The fact is, he is largely beyond the reach of our knowledge. Questions that a modern interviewer would ask Paul remain questions, of necessity. The truth lies buried in the past.

For instance, we know that Paul's dogged policy of preaching to the Gentiles threw a bridge for the gospel to cross over in force from Jewish to Hellenistic environment. Now, where did Paul get his conviction that Gentiles were to be included along with Jews? It was generated along with his conversion experience, says Dibelius. Paul did not rationalize it. Perhaps he had felt intuitively that since God's Messiah had passed up Israel's religious somebodies to reveal himself to the nobodies of Galilee, he also wanted to be revealed to the Gentiles. We do not know. The fact, the experience, of Paul's switch from persecutor over to preacher of Christ also made him an apostle to the Gentiles. Paul did not elaborate. Neither does Dibelius.

A second illustration comes from Paul's theology. How, we would like to know, does the cross of Christ enable God to justify sinful man? Paul's simple answer is that it does so by faith. That is all. Faith in the crucified and risen Lord is a first principle with Paul. It might be said that it is the one basic principle on which everything else rests. Paul knew that Christ died on the cross. He had seen the risen Christ, and his own faith and that of others was a matter of history. The "how" of it all was beyond Paul's own questioning.

Theologians may be hard to convince that Paul was not a good constructive theologian. Dibelius says that his thinking was opportunistic rather than systematic. His fundamental datum was that God had revealed Christ to him personally, an experience rather than a theory.

This is not to suggest that Dibelius has written a book about nothing much at all. Rather, he has packed a great deal of solid information and sparkling interpretation in a little space. Given an initial interest in Paul, a thoughtful reader will glow with the clarity of the style and the illumination of the thought.

About three-fourths of the book was written by the late German scholar, Martin Dibelius. It was finished by his student and a scholar in his own right, Werner Kummel. Meant to be popular yet accurate, it has much for both the literate layman and the biblical specialist already familiar with the intricacies of Pauline study.

Trinidad, Colo. HOWARD N. BREAM

Paul Up to Date

A Spiritual Journey with Paul. By Thomas S. Kepler. Abingdon-Cokesbury. 157 pages. $2.

This book is a compilation of 40 brief meditations published by newspapers during Lent in 1953. It is the third series of such meditations published as special Lenten features, which is an indication of their interest and value.

The author states the purpose of the meditations is "to draw devotional value from the life and teachings of the great Apostle." And he does! "They are written," he states, "in an idiom for the general reading public," which suggests to preachers that here is a good illustration to study how to present religious truths in language which attracts hearers.

They were published as *news*, religious news—by some papers on the first page. Each meditation is brief, but full of nourishing spiritual food. They fit in with the life and experiences of *today*. Though Paul lived and wrote nearly two thousand years ago, his life's experiences and teachings are up to date. Dr. Kepler brings Paul and his teachings right home to each one today.

Look at these few of the 40 topics. "A Song at Midnight," "The Cross Is the Power of God," "What Is Man?" "Love Never Ends," "A Hope Which Does Not Disappoint, "All That Is Past Is Prologue," "Have No Anxiety," "Keep Your Eyes on the Stars," "The Man Who Might Have Been." The brief illustrations with which each meditation begins are apt, attention-arresting, and profitable.

Uniontown, Ohio HENRY C. ROEHNER

OVERSEAS

ARGENTINA: Buenos Aires. Aug. 10.— It's now been 20 months since United Lutheran congregations in the U.S. and Canada were receiving special offerings for a "pre-seminary" in Argentina. The response was generous. This offering, plus $25,000 from the Luther League of America, brought a dream a long way toward reality on Aug. 9 when ground-breaking for the new building took place.

On that afternoon, immediately preceding the sixth annual convention of the United Evangelical Lutheran Church in Argentina, pastors and many lay people gathered at the site of the future pre-seminary in Manuel de Pinazo, a suburb of Buenos Aires, for the ceremony.

The idea of a pre-seminary is probably new to North Americans. Its purpose is to provide a place where young men may live while they attend the Argentine public schools. The children here attend the public schools only a half-day. During the other half-day the boys at the pre-seminary will be taught subjects which will be of help in the study of theology such as Latin, German, and English.

There is very little evangelical theological literature available in Spanish. Therefore it is necessary for theological students here to know either German or English. In addition to these special studies the boys will live in a Christian atmosphere which will exert an influence upon their lives. As a result of this pre-seminary experience it is felt that a good many of the boys will feel the call to the ministry.

Those who do not feel this call will almost certainly become good lay leaders in the church. The church is badly in need of both pastors and lay leaders. Thanks to the help of friends in North America the pre-seminary should, before many years, be helping to supply this need.

In future years the church also plans to establish a theological seminary on the same site as the pre-seminary. The need for this is great. The only Lutheran seminary in southern South America is that operated by the Missouri Synod in Buenos Aires. In March 1954 we shall have one young man ready for the seminary and within the next few years there will be more. The problem is—Where can they get their training?

Ground-breaking in Manuel de Pinazo

The temporary solution is that used by Lutherans in North America 200 years ago. They will study under the guidance of parish pastors. Fortunately we have a number of well-trained pastors who are capable of serving as part-time professors. However, this is, at best, a temporary solution. As soon as we have the necessary resources, both financial and in personnel, we should start our own seminary. —JOSEPH H. DEIBERT

Vacation School Enrollments Near 200,000 As Pupil, Teacher Participation Increases

SYMBOLIC OF THE GROWTH of vacation church schools throughout the country this summer was the school conducted by the Church of the Good Shepherd (*shown above*). Not many schools could boast, like Good Shepherd's pastor, the Rev. Theodore R. Fischer, of a group of 200 pupils and 36 teachers. But everywhere attendance was definitely up—an estimated 11 per cent—over last year.

Three years ago, vacation church schools reported a combined pupil-teacher enrollment of 138,390. Last summer, this total had jumped to 181,072.

This summer's report is not yet available, but the ULC Board of Parish Education has a good clue to what the figures will be. The board disclosed that its distribution of VCS literature this season amounted to well over 199,000 sets. According to Dr. S. White Ihyne, the board's executive secretary, literature distribution figures closely match the enrollment total each year. Hence, VCS enrollments in 1953 should add up to near the 200,000 mark, or about 11 per cent over last summer.

TRAILER MISSION of the Rev. Charles Clark—a mobile unit that covers the area near Placerville, California's high Sierras—gets a check for $1,200 from the Luther League of Illinois, plus a piggy bank containing $73.42 in miscellaneous contributions from colleagues. Presentation is being made by Helen Haberman, LL president, to the Rev. Paul Romeis, California Synod president. Trailer mission was Illinois League's project throughout the past year

ILLINOIS:

Carthage Host to LL

FOUR HUNDRED young people from Illinois gathered recently at Carthage College for the convention of the Illinois District Luther League, by far the largest attendance in recent years. Speakers were the Rev. John M. Mangum, associate secretary of the Luther League of America; the Rev. Paul Romeis, assistant to the president of the California Synod: and President Harold Lentz of Carthage College.

High point of the convention came when

"CLASS UNDER THE UMBRELLA" was the title given to a six weeks' course of instruction for adults seeking membership in St. Paul's Church, Monterey Park, Calif., this summer. Student Pastor Richard M. Bennett of Pacific Seminary is shown instructing in the absence of Pastor Donald W. Endter. Crowded Sunday school rooms forced the group into the open air for its sessions

ILLINOIS . . .

President Helen Habermann of the Illinois District League presented a check for $1,274 to Pastor Romeis to be used for a trailer mission in California. This check represented the completion of the special "Illinois District Missionary Project for 1953." The League had already met its quota for the Luther League of America's Missionary Project last year.

Officers elected or re-elected by the convention for the coming year include Miss Habermann, president; Lloyd Buss, first vice president; Betty Jo Vietmeier, second vice president; Marianne Bertrand, secretary; and Warren Diskerud, treasurer.

ONE OF Illinois' newest missions, Christ Church of Clarendon Hills, organized only last year with 80 adult members, recently held ground-breaking services for the first unit of its new church building. Future plans call for two other units.

ROGERS PARK CHURCH, Chicago, laid the cornerstone of a new building Aug. 2.

UNITY CHURCH, St. Louis, dedicated a new parsonage July 26.

SEVENTY-SEVEN intermediate-age campers and 42 high school young people attended the Southern Conference camp, "Camp Lu-So-Co," at Lake Benton, Aug. 9-22, each group for one week. The camps were under the direction of Pastor William Hover and Pastor John Walters, respectively. In addition 22 ministers and lay people assisted.

SYNODICAL Mission Pastor Robert Hooker has resigned his position and accepted the call to become pastor of Grace Church, Woodstock, as of Sept. 1. As mission pastor, he was instrumental in organizing missions in Skokie, Clarendon Hills, Lombard and Wonder Lake. He succeeds Dr. Roger Kaufman who has been pastor of Grace Church since 1909 and who now has been elected pastor-emeritus.

MISS DOLORES DOHLEN, a member of Trinity Church, Mt. Morris, will sail for India, Sept. 30, as a missionary.

PASTOR MILLARD STILES, Unity Church, Chicago, served recently as Protestant chaplain for 655 Boy Scouts from the Chicago area who attended the national Boy Scout Jamboree at Santa Ana, Calif.

PASTOR FRANK BARCUS, St. Paul's Church, Metropolis, conducted daily devotions on radio station WMOK, Aug. 17-21.

PASTOR A. M. SAPPENFIELD, Advent Church, Chicago, recently attended the 50th reunion of his class at Gustavus Adolphus College, Minnesota.

RECENT DEDICATIONS: Moller "Artist" organ, Grace Church, Villa Park; chancel, Sedgewickville Lutheran Church, Sedgewickville, Mo.; organ chimes, Grace Church, Champaign.

CONGREGATIONS which have met their Lutheran World Action quotas in full during the past month are Grace Church, Chicago; Reformation Church, Chicago; Trinity Church, Lockport; and Grace Church, Villa Park.

JOHN E. COOPERRIDER

Midwest Raises Funds for Guiana Missions

THE SUNDAY SCHOOLS of the Midwest ynod have raised about $2,000 in the piphany Appeal this year. At its recent onvention synod authorized the Foreign lissionary secretary to continue the apeal in the Sunday schools, with the hope f receiving a total of $5,000, enough build a chapel in British Guiana. Dr. . J. Amend, Wisner, is in charge of the ppeal.

The Epiphany Appeal has always been mportant to most of the Sunday schools of he Midwest Synod, but this year's appeal as a special interest. Of the total number f missionaries in British Guiana, about alf of them come from Midwest Synod. Miss Elaine Wagner, Pastor and Mrs. Walce Wolff, and Pastor and Mrs. Paul Hanen, all from this synod, are the first misionaries to return to British Guiana for a econd term in the history of this mission eld.

THE REV. VICTOR MOELLER and family oved into a modern trailer house, so that he old parsonage could be removed and a ew one built. The new parsonage for St. eter's Church, Pender, Nebr., will be a vo-story, eight-room house, with full baseent and three bathrooms. From six to 24 en worked each day in dismantling the old arsonage. This is the sixth new parsonage Midwest Synod congregations during the ast year.

PASTOR EARL HEUSER resigned in Hanver, Kan., to take a year of graduate study Chicago Seminary.

MESSIAH CHURCH, Grand Island, the Rev. . G. Schroeder pastor, observed the 70th niversary of the founding of the congreation on Aug. 2. Dr. Paul W. Dieckman, esident of Midland College, Fremont, and r. Alfred W. Young, superintendent of abitha Home, Lincoln, were guest speaks. During the past five years, Messiah has grown from a communing membership of 325 to 508. Benevolence giving has gone up 400 per cent in the same period of time.

PASTOR H. L. LENSER has resigned from his pastorate in Home, Kan., to go into retirement. He has served this parish for over 25 years.

IMMANUEL, Hoisington, Kan., the Rev. Fred Wolff pastor, recently organized a Chapel Choir, consisting of junior-age boys and girls. Proceeds from a concert given by the group were used to purchase robes.

CALLED TO MALAYA

At a special service in Calvary Church, Baltimore, Md., July 19, Miss Miriam Annetta Plitt was commissioned as a missionary nurse, with a call to Malaya. Four days later she enplaned for Liberia, Africa, where she will serve for 12 to 18 months before going to Malaya. At the commissioning service—first in Calvary Church's 58-year history—the Rev. John L. Yost, Jr., of the Board of Foreign Missions, presided, assisted by Maryland Synod president Dr. J. Frank Fife and the Rev. James T. Powers, pastor of Calvary Church

INFORMAL CONFERENCE

Dr. A. M. Knudsen (right) of the Board of American Missions in institute confab with Pastor W. C. Arbaugh, Las Vegas, Nevada

500 ATTEND MISSION INSTITUTES

MORE THAN 500 home mission pastors of the churches of the National Lutheran Council, 178 from the United Lutheran Church in America, found rest, inspiration, information and fellowship this summer at six home mission institutes, sponsored jointly by the mission boards, and arranged by the Division of American Missions of the National Lutheran Council.

Some "went to college" on the campus of Gustavus Adolphus, St. Peter, Minnesota, or Muhlenberg; others sought the "mountaintop" at Estes Park, Colo.; still others went "to the seashore" at Asilomar, Calif., or Seabeck, Wash. One group assembled "by the lake" at Wauwasee, Ind.

The four-day program at each institute followed a common general outline, emphasizing motives, message, and methods in home missions.

MIDWEST...

The women's organization of the congrega tion presented the pastor a pulpit robe fo his birthday.

DR. MARTIN SCHROEDER and his wife ar traveling abroad in a group of 20 peopl connected with the Department of the Tow and Country Church of the National Coun cil of Churches. This group will study rura problems in relation to the church. Loca conditions will be surveyed in France, Ge many and Switzerland. An internation group from many nations will meet at th Ecumenical Institute near Geneva.

AN ALL-LUTHERAN Food Appeal Com mittee has been organized in Nebraska un der the direction of Lutheran World Relie The Rev. Victor W. Hoffman, Fremon (Missouri Synod), was chosen chairma and Elmer Sasse, Fremont (Midwest Synod secretary-treasurer of the committee. Thi teen areas were set up in Nebraska, with leader designated in each area. Membe of the churches are reminded that this is n substitute for Lutheran World Action fund The synod is advancing in its contributio to LWA. About 90 per cent of synod goal has been contributed at this time. Tri ity Church, Russell, Kan., has given 360 p cent of its quota; United Church, Lincol 300 per cent of its quota; and Northbor Iowa, 200 per cent.

ST. MARK'S CHURCH, Bloomfield, b lieves in doing things together. This year th Brotherhood sponsored the farming of 2- acres of land. Over two-thirds of the mem bership have had a hand in this proje The field was prepared in a half-day, wi 27 plows. Even Luther Leaguers help out. Theodore Lamprecht and Willia Lamprecht are the leaders in this proje Pastor H. G. Knaub also spent time working in the field.

THE AMES-SCHUYLER parish held church service in the Central Semina chapel, Sunday, Aug. 16. Dr. E. B. Keisl president of seminary, preached the sermo The Rev. Roy Wingate, pastor of the paris was liturgist.

LORIN JOHN WOL

larjunpaa Accepts West Coast Call

THE REV. TOIVO HARJUNPAA has re-gned from St. John's Church, New Bed-rd, Mass., to accept a call to Shepherd the Hills Church in Berkeley, Calif. This congregation gathers in the chapel of e new Pacific Lu-eran Seminary. Dr. arjunpaa will serve th on the seminary culty and as pastor the chapel congre-tion. Previous to ming to America he is chaplain to the rchbishop of Fin-nd, and is widely cognized as a tal-ted scholar and eologian.

AT NEW HAVEN, CONN., the Rev. William ar has submitted his resignation as pastor Emanuel Church.

FIRST CHURCH, Southington, completed a ccessful campaign for a new parish unit th pledges totaling $41,000. Erwin A. chelt, schoolteacher and active layman, ok charge of the campaign. The congre-tion also held a reception to honor the v. Dr. and Mrs. Martin L. Dolbeer, Sr., rents of the pastor of the church and re-ntly returned missionaries from India. s. Dolbeer spoke on the personal lives of missionaries, while Dr. Dolbeer pre-nted the work of the church in relation to present economic and political situation. ter visiting Southington for two weeks, . and Mrs. Dolbeer have settled in the ssionary home in Springfield, Ohio.

THE FOURTH SON of the congregation, the v. Robert E. Reisch, preached his first mon in First Church, Southington, and s presented with a private communion set m the congregation. The new pastor has o uncles in the ministry, the Rev. Dr. nrad R. Reisch of Bridgeport, Conn., and Rev. Harold W. Reisch of Chicago, Ill.

THE CONFERENCE Brotherhood will hold its annual retreat at Lake Minnewaska, N. Y., on Oct. 17 and 18. Roger Lundgren of Hartford is president, and Ralph J. Wohlsen of Bridgeport is chairman for the retreat. The theme will be, "God's Gift to Man—Earth and Firmament, Faith and Conscience, Privilege of Serving Him." The Rev. Gordon Hohl of Rockville, the Rev. Herbert Hrdlicka of Bridgeport, and Dr. Miller Ritchie, new president of Hartwick Lutheran College in Oneonta, N. Y., will deliver the addresses for the retreat.

THE MONTHLY conference Brotherhood Pilgrimage will be held in St. Matthew's Church, Collinsville, where the Rev. Clifford Butterer has recently accepted the call.

THE ANNUAL Stewardship Workshop of the synod, with concentration on the New England area, will be held at Lake Minnewaska, N. Y., Sept. 18 and 19. The Rev. Theodore Schrader is the conference stewardship chairman.

THE CONFERENCE Missionary Society will observe its silver anniversary at the annual convention in St. John's Church, New Britain, Oct. 27. The theme will be, "If We Love Him—We Will Be Builders for Him." Main speakers will be the Rev. Herman D. Hammer, missionary on furlough from Argentina; Mrs. Gordon Parker, missionary on furlough from British Guiana; and the Rev. Charles R. Jaeckle, chaplain at the Riverside Hospital for Narcotics in New York City. All past presidents will be invited to the banquet and will be asked to give a resume of activities during their terms of office. The toastmaster will be the Rev. Norman Sutterlin of Torrington.

THE LUTHERAN One-day Seminars will be held this year in New Haven, Conn., and Boston, Mass., on Oct. 5 and 6.

THE ANNUAL convention of the conference Luther League will take place on Oct. 10 and 11 in St. John's new parish house in New Britain.

HERBERT D. HRDLICKA

ONE OF THREE members of th City Commission of Jackso Miss. (population 100,000) D. L. Luckey, whose election that office recently was a matt of pride to Trinity Church co gregation in Jackson. Civi minded Mr. Luckey is a promine Lutheran layman and member Trinity Church council. His pa tor, the Rev. Wade H. Koor participated in the inauguratio ceremonies for the three co missioners on July 5

NORTH CAROLINA:

Seminarian Revives Interest in Luther League

SEMINARIAN EDWIN N. TROUTMAN, summer supply pastor for the vacant St. Luke's congregation, Charlotte, N. C., returned from the recent state Luther League convention at Salisbury, chagrined because League officials seemed to be in some doubt as to whether the St. Luke's Luther League still existed, someone having failed to return a statistical blank.

Proud of his very active League group there, he was determined that not only the state but the national Luther League should know of its enthusiastic existence, so he persuasively presented to his congregation a plan to finance the sending of 15 of their young people to the biennial convention of the Luther League of America at Miami University, Oxford, Ohio, Aug. 10-15.

The congregation caught the spirit of the challenge, and decided it was time to demonstrate interest in their young people in a tangible way. Within a week individuals had contributed $700 and 15 Leaguers were ready to go!

No one is skeptical any longer as to their existence!

SYNOD'S stewardship committee, through its chairman, the Rev. E. L. Misenheimer, Jr., reported that at the end of the first s months, 155 of synod's 173 apportion congregations had given 101 per cent pl of apportionment due.

"This is the best half-year report on a portionment receipts from the congregatio since 1949 when we were stressing doub apportionment! This year we should rea our ULCA and synodical goals 100 per ce or better:" Chairman Misenheimer stated

Regular apportionment receipts for th period totaled $119,718.68, the report state and the five institutions to which support given by synod have received $43,231, 101 per cent plus of the $42,792 half-ye apportionment.

FEATURED speakers for the 68th annu convention of the synodical Women's M sionary Society, at St. Andrew's Church a Lenoir Rhyne College, Hickory, Aug. 22- 2 were Mrs. John B. Moose, president of t ULCWMS, the Rev. John L. Yost, Jr., the ULCA Board of Foreign Missions, a Mrs. Harold Deal, missionary to Japan.

"CHRISTIAN STEWARDSHIP" was the them of the annual state Brotherhood Retreat Lenoir Rhyne College Aug. 14-16. Direct by Lenoir Rhyne professor Dr. Conrad Park, special retreat speakers included F. L. Conrad; G. Dewey Arndt, Raleig

eb Trexler, ULCA stewardship secretary; Dr. Melvin Lange, Hickory; the Rev. Vance Daniel, King's Mountain; and the Rev. Ernest Misenheimer, Kannapolis, synodical tewardship chairman. Evangelism and the ew covenant method of giving were ressed.

THE 1954 convention of the North Caro-na Synod will be held May 4-6 at First hurch, Greensboro, the synodical execu-ve committee has announced.

DR. WALTER B. FREED, St. Mark's, Char-tte, will give weekly lectures on preaching nd sermon preparation, as part-time in-ructor in the practical department at outhern Seminary, Columbia, S. C., during ie coming term.

THE NEW brick-veneer parsonage of Low's hurch, Guilford County, was dedicated on unday, July 12, in connection with the fficial installation of the Rev. Charles F. yles as pastor of the congregation. Synod resident Conrad preached the sermon.

ST. PAUL'S congregation, near Statesville, ishing to show appreciation to the Rev. nd Mrs. W. B. Aull for having come out f retirement to serve them, unanimously oted to name their new educational center ie "Aull Educational Building." Mr. Aull St. Paul's first full-time pastor.

THE THIRD annual "Faith of our Fathers" ervice, a city-wide religious observance held ach year in the High Point College Sta-ium, High Point, N. C., will have as its rincipal speaker on Sept. 13 Dr. Franklin lark Fry, ULCA president.

DAVID F. COOPER

HIO:

Drive-In Worship Thrives in Toledo

COLUMBUS — Early Sunday morning orshipers in Toledo could attend an pen-air service at 8 A.M. at the Toledo rive-In Theater where manager George mith offered facilities to the Lutheran len's League of Greater Toledo, during e three summer months.

HONOR ROLL

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PENNA. (con't.)

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Russell T. Shilling

Davidsville, St. Thomas
Russell T. Shilling

Easton, Good Shepherd
Glenn G. Neubauer

Ferndale, Upper Tinicum
Paul H. Sheffer

Folcroft, St. John
John I. Cole

Friend's Cove, Bald Hill
M. J. Ross

Friend's Cove, St. James
M. J. Ross

Garrett, Mt. Tabor
Glen B. Keidel

Harrisburg, St. Matthew
George M. Bass

Harrisburg, St. Michael
Robert L. Koehler

Hellertown, Christ
Clarence R. Schaffer

Indianland, Parish
Roy W. Meek

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

OHIO . . .

Worshipers have come in pick-up trucks and limousines. One wore pajamas and a robe, his leg encased in a plaster cast from hip to toe. Attendance has averaged 250 weekly, one Sunday 415 coming in 135 cars.

Pastors from Toledo Lutheran churches spoke each Sunday, aided by their choirs and an army field chaplain's organ, from an improvised chancel atop the projection room. Microphones carried the pastor's message and the music to the cars. Ushers passed out printed orders of service to arriving cars. Offerings have gone to the Lutheran Welfare Society.

BETHANY CHURCH, Toledo, the Rev. Alfred Updegraff pastor, broke ground recently for a $70,000 three-story brick parish education unit. Speaker for the occasion was Dr. Alvin E. Bell, who in 1917 while pastor of Glenwood Avenue Church, established Bethany. Also participating was Carl H. Dickey, building committee chairman; Fred. O. Folsom, council president; Ralph Pash, Sunday school superintendent, and children of the Sunday school. Each child received a toy shovel with the inscription

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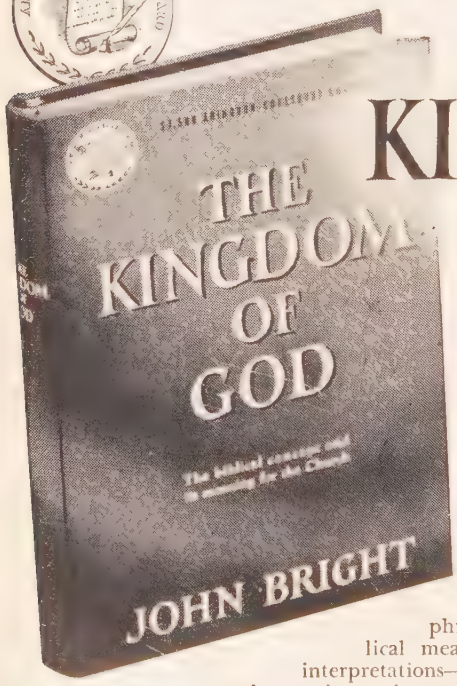

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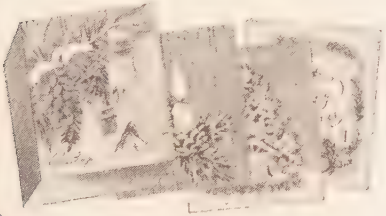

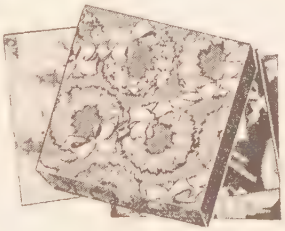

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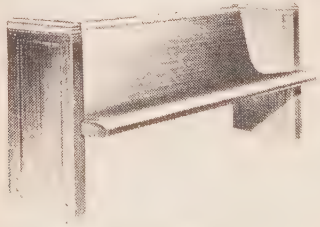

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OHIO . . .

"I helped break ground for Bethany's ne addition, August 2, 1953."

The addition will provide addition church seating, Sunday school rooms, churc office and study, a "cry room" for mothe with small children, Scout and social faci ities, and a complete new heating and ve tilating system. Construction has bee promised within six months.

HOPE CHURCH, the Rev. Walter R. Larsc pastor, installed a concert model Hammon electronic organ this summer. The churc staff will be augmented this fall by a ne parish worker, Mrs. Ernest Mullendore, fc two years on the Oesterlen Home staff.

ZION CHURCH, New Middletown, tw years ago began revamping its building b moving it 48 feet and providing a new mo ernized basement. This year the church e terior and interior were renovated and in proved by a new electronic organ, sterlir silver communion service, reredos panelin altar brassware and flags, and landscapin Pastor Dwight P. Bair was joined in the r dedication program by President George W Miley and Pastors John F. Kindsvatter an Clare S. Hayner.

BRANDT CHURCH, the Rev. C. E. Fla pastor, burned the mortgage on its parsona last month. Pastor John M. Warnes an President George W. Miley spoke.

FIRST ENGLISH CHURCH, Toledo, the Re Albert Stemmermann pastor, has receive bequests from Mr. and Mrs. Q. L. Garn and Frank E. Boshart.

ON AUG. 9, Miss Chloe McCombs, 19 Gettysburg College graduate, was cons crated as a parish worker at Calvary Churc Chillicothe, by Pastor C. King Wynkoop.

DR. AND MRS. M. L. DOLBEER, on fu lough from missionary service in India, a living in the missionary furlough hou maintained by the Women's Missionary S ciety of the Synod of Ohio in Springfie near Wittenberg College.

ON JULY 31 two Ohio pastors closed the ministries to go to other states. G. Pa Lottich left Reformation Church, Toledo, go to Christ Church, Roanoke, Va.; Edwa

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GEORGIA HARKNESS. An original poem and prayer, together with a Bible text, comprise each of these 86 page-length devotions. Here Miss Harkness shares the comfort and power she has found in heeding the biblical injunction. "Be still and know that I am God."

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OHIO . . .

D. Driscoll left St. Mark's Church, Van Wert, to go to First Church, Hammond, Ind.

A 30-YEAR pastorate at Walnut Hills Church, Cincinnati, was closed Aug. 31 Dr. Herman L. Meister, who is retiring.

PASTOR STANAGE SCOTT has resigned fro the Minerva parish, effective Aug. 31, a will move to the Southwest.

MEMBERS of St. John's Church, Unio town, have voted to build an addition their church building in 1954. The additi will more than double the capacity of t Sunday school, and will add 150 seatin for the church services. Dr. Henry Roehner has been pastor since 1940.

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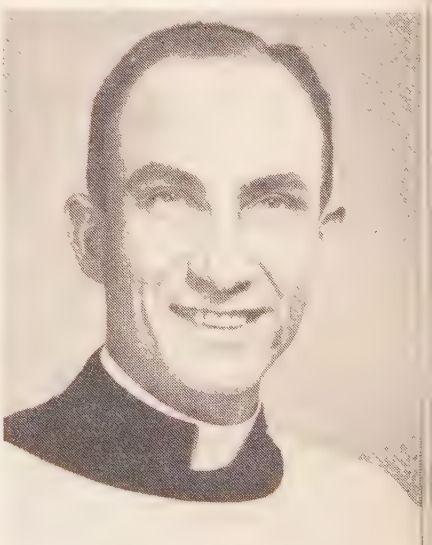
SOUTH CAROLINA:

South Carolina Synod Adds Full-Time Worker

A NEW FULL-TIME synodical worke for the South Carolina Synod began h duties on Sept. 1. The Rev. J. Shelt Moose, pastor of St. Timothy's Churc Camden, S. C., accepted the call of t Executive Board of the synod to this fie He is a native of Greenville and h served several pastorates in the syn since his graduation from seminary.



REV. J. SHELTON MOOSE

While pastor of St. John's Church, Clin-
n, he led in the survey and organization
Atonement Church, Laurens, and ac-
pted a call to become pastor of this mis-
n congregation. He led in the building
a new church home there. Some months
o he went to Camden as a board mis-
nary, held services for the Lutheran
oup, and organized St. Timothy congre-
tion. Recently the new chapel was com-
eted.

Pastor Moose will serve under the direc-
n of the president of synod. He will help
ect some of the home mission work,
pervise the social missions program, and
ist in promoting the work of the synod.

EVANGELISM is being emphasized again
s fall in the South Carolina Synod. Dr.
rl B. Caughman of Orangeburg heads a
cial committee on the Board of Social
ssions. Special rallies will be held in each

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SOUTH CAROLINA . . .

of the five conferences this month.

STEWARDSHIP will challenge pastors and lay representatives in a synod-wide rally set for the afternoon and evening of Sept. 24. One of the special speakers for this rally is Paul I. Folkemer of Baltimore, president of the Lutheran Laymen's Movement.

The special committee to complete details and conduct the rally includes Dr. Wynne C. Bolick, chairman; James B. Wessinger, co-chairman; and Dr. Karl W. Kinard, president of the synod. Making budgets, the causes of the church, and service in all work of the church will be discussed.

THE LUTHERAN SEMINARY, Columbia, was to open Sept. 9. Two new names are on the faculty: Dr. Robert Paul Roth and Frederick K. Wentz. J. Benjamin Bede baugh will be a new instructor in the pra tical field, and Dr. Walter B. Freed of Cha lotte will be a special lecturer on preachi and sermon preparation. Dr. A. Kenne Hewitt of Salisbury, president of the Sem nary Board, has been doing special fie work for the institution this summer.

SIX HUNDRED Lutheran young people we in attendance as the forty-third annual co vention of the Luther League of Sou Carolina was held at historic St. Matthew Church, Charleston, Aug. 24-26. Sessio began on Monday, closed Wednesday.

Miss Melba Shealy of Lexington was r elected president of the group. Kay Oxn was named vice-president, Miriam Shea secretary, and Clyde Bedenbaugh treasure Highlights of the convention were the wor shops on program planning, a banquet the Francis Marion Hotel on Monday ev ning, and a beach party on Tuesday. Co vention speakers were the Rev. Dermont Swicegood of Mt. Tabor Church, We Columbia; the Rev. Herman Fisher Spartanburg; the Rev. William Bischoff Mount Pleasant; and the Rev. Curtis De rick, a native of Columbia who is now ser ing as a missionary in Puerto Rico. Them for the convention was "Christ Must Reign

LARGE NUMBERS of South Carolina you attended various youth camps at Lutherid Assembly Grounds this summer. The s weeks for the youth groups filled the buil ings to capacity. Many South Caroli adults attended the Summer School f Church Workers during the last week July and the third week in August.

THE REV. J. LEGRANDE MAYER, for t past several years at Grace Church, Pro perity, has resigned to accept a call to Luke's Church, Charlotte.

DR. L. GRADY COOPER has accepted call to Trinity Church, Elloree, effecti Sept. 1. He has been pastor of Holy Trin Church, Little Mountain.

AUG. 21, 22 and 23 centered the intere of St. John's Church, Walhalla, in celebra ing the 100th anniversary of this congreg tion.

WYNNE C. BOLI

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M. D. Kilver, Pastor
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Sunday School 9:00 a.m.; Worship 10:15 a.m.
Winter Schedule:
Sunday School 9:30 a.m.; Worship 10:45 a.m.

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Organist and Director of choirs on a part time basis; possibility also of assisting in directing Youth Work desirable. Write: Music Committee, St. Michael's Lutheran Church, Sellersville, Pa.

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MISSIONARIES

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HE REV. AND MRS. PAUL LEWIS, to Lutheran Mission, Monrovia, Liberia, Africa. July 16.

ISS MIRIAM PLITT, to Lutheran Mission, Monrovia, Liberia, Africa. July 23.

HE REV. AND MRS. MARTIN RUCCIUS, to Lutheran Mission, Monrovia, Liberia, Africa. July 23.

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ISS ERVA MOODY, from Japan. Fillmore, Illinois.

ECEASED

ev. Poley C. Wike

The Rev. Poley Carp Wike, 94, retired ce 1926, died Aug. 4 at his home in Chigo after a brief illness.

Pastor Wike was a native of Hickory, C., where he graduated from Lenoir yne College. He attended the Chicago theran Theological Seminary, graduating 1898.

In his early ministry he served five rches in Virginia; then went to Indiana a field missionary in Colburn and Mulry. While at Mulberry he helped to raise ds for the construction of Weidner Inute, becoming the financial secretary that institution.

Later on he served parishes in Orange, J.; Galt, Ontario; and Oak Park and erdale, Ill., the latter from 1921 to 1926.

Surviving are two sons, Luther and idner, and one daughter, Gladys, all of icago. His wife, the former Mary Ramey of Strasburg, Va., and a daughter, Mrs. Irene Corey, are deceased.

Funeral services were conducted in Augsburg Church, Chicago, by the Rev. Ray C. Shawl, pastor of Our Saviour's Church, Riverdale.

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In conclusion . . . . . .

In the warmest week in August six men whom I know of (maybe there were more) took two days from their vacations to attend committee meetings of the commission that is studying "the organizational structure" of the United Lutheran Church. There are 16 assigned to this study. A year from now they are supposed to tell us how the church might be reorganized to overcome the weaknesses they find.

I am impressed by the thoughtful and vigorous way these men are investigating things. The United Lutheran Church machinery is not very complicated or expensive. But each year the work expected of it is greater, so it should be well organized and in good repair. We are counting on the 16 men to tell us what ought to be done.

In group life there are always two tendencies. One is to split apart, break up into new groups, create new varieties. This is individualism, and often results from the determination of some leader to have his own way. Also there is always the opposite tendency, to merge, combine, close ranks for the sake of greater power and efficiency.

The United Lutheran Church when it was formed in 1918 was a merger of three churches, and each was cautious about being lost in a large combination which would destroy individuality. There were 14 boards and several important committees. Their headquarters were to be "distributed as widely as possible throughout the church" to prevent domination by any central authority. Offices were located in New York City, Philadelphia, Baltimore, Washington, Richmond, Harrisburg, Pittsburgh, Chicago.

Gradually the boards have merged, so there are now nine, with headquarters i only three cities, New York (4), Phila delphia (4), Washington (1). We ar drifting toward more centralization be cause experience seems to demonstrat the need for it.

The 34 synods of the church have kep their independence in such matters a colleges and seminaries, supervising con gregations and clergymen. But they hav yielded some independence to the ULC especially in financial matters.

The Executive Board of the ULC ha picked up most of the authority whic other agencies of the church have su rendered. Its record is extraordinari good and, although there is some grun bling about its increasing authority, the has been no serious attempt to limit

Nobody knows yet what the 16-mem ber commission will recommend, for th members haven't made up their mind No doubt their proposals will be in th direction of further simplification an centralization. If so, there will be storm debate at the 1954 ULC convention. A the end of the debate, the proposals w no doubt be adopted by a substanti majority.

The main tendency in human affa these days is toward centralization everything. I'm sure President Dwig Eisenhower knows this, regardless some of his wistful dreams. We ca afford the luxury of individualism wh we are under heavy pressure.

But we are also keenly aware of t terrible danger of tyranny. We mu maintain our full rights to keep the fi authority in the hands of the peop That's a lot cheaper than revolutio I'm sure we United Lutherans will ke that in mind.

—ELSON RUFF

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I have never been one to give much thought just to having a good time, but there are a few plans I have for myself which will include that very thing. As a matter of fact, I've made reservations already for the dollars I'll need for retirement.

Hard work has been the rule at our place for many years, and through life insurance I've made it possible for the family to have the things they need and even more. But at age 65 . . . that's when I'm taking a trip to Vacationland to hunt or fish or travel or just do as I please.

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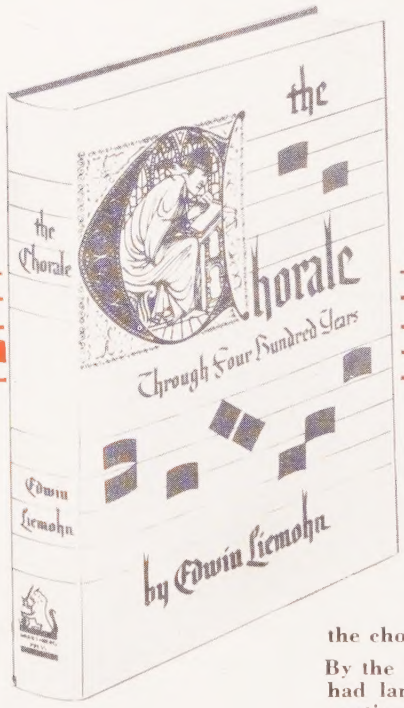

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Edwin Liemohn, S.M.D.
is chairman of the music department at Wartburg College in Waverly, Iowa, where he teaches Music Theory and directs the Wartburg Choir. His doctor's degree was earned at the School of Sacred Music of Union Theological Seminary.

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